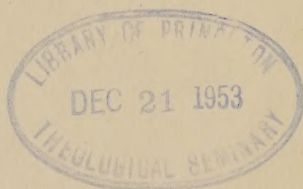




HISTORY  
*of*  
LOUISVILLE  
PRESBYTERIAN  
THEOLOGICAL  
SEMINARY  
1853 - 1953

*by*  
ROBERT STUART SANDERS

1953



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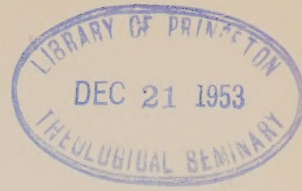






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*Published by The Louisville Presbyterian Theological Seminary*





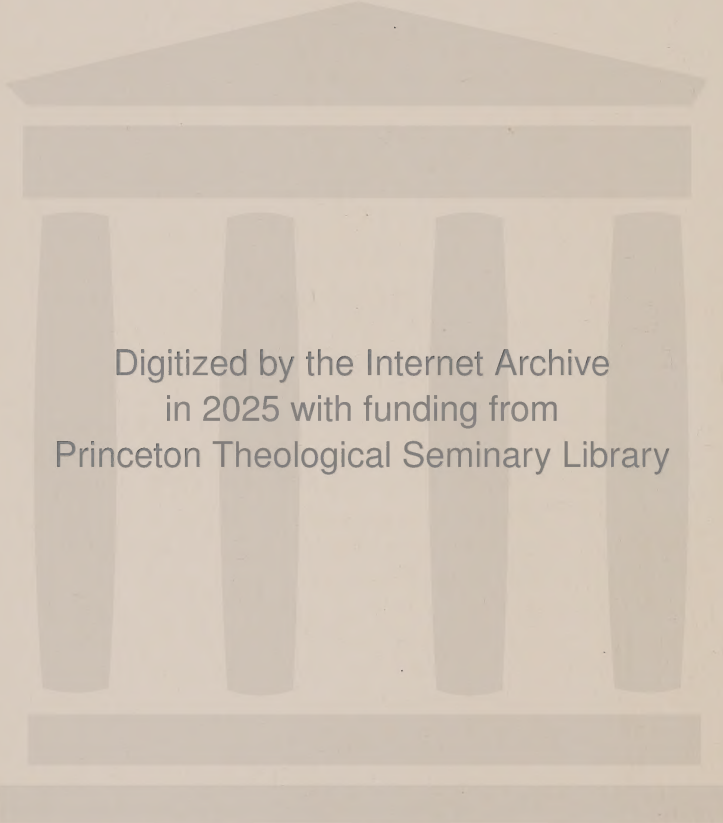
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*Dedicated*

*To My Wife*

*Lucy Taylor Sanders*

*whose Christian patience has been shown when, in a  
very disorderly study, this book was being written.*



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## PREFACE

Since 1953 was to be the Centennial Year of the founding of Danville Seminary, in May, 1950, the Board of Directors of the Louisville Presbyterian Theological Seminary asked me to write a history of the seminary to supplement Dr. Isaac McElroy's history, written in 1929. The existence of Dr. McElroy's excellent work has made my task more difficult. Many of the basic facts in his book will be found in the present volume.

I have long had a deep love for Louisville Seminary. My mother's grandfather, the Rev. Robert Stuart, D.D., was a member of the Board of Trustees of the seminary sponsored by the Synod of Kentucky in 1828. My father's grandfather, the Honorable Mark Hardin, was a member and the first President of the Board of Trustees of Danville Seminary. In my boyhood, I lived within a block or two of Louisville Seminary and knew all the faculty and students. I was graduated from the seminary in 1904 in the first class to go all the way through seminary after the consolidation of 1901. I have been a member of the Board of Directors for thirty years. Though much work has gone into the writing of this book, it has been joyously done.

Besides Dr. McElroy, I am greatly indebted to President Frank H. Caldwell and to Mr. Ernest M. White, Librarian, both of Louisville Seminary, for placing at my disposal Minutes of the Faculty and Board of Directors, as well as for other valuable aid. Dr. J. Gray McAllister, of Union Theological Seminary, Richmond, has furnished me with much material. Dr. Rutherford E. Douglas, formerly of Henderson, Kentucky, has told of the Theological Class in Central University. Dr. Arnold Black Rhodes, of the Louisville Seminary faculty, has given generously of his time in editing material. Mrs. Richard Barbee, Jr., and Mrs. Blanchie Wilder have rendered valuable service in typing the manuscript. Others too numerous to mention, whose names appear in the book, have made rich contributions.

May the book be a reminder to the old friends of the good already accomplished, and summon new ones to help make the future more glorious than the past!

—ROBERT STUART SANDERS

*Lexington, Kentucky, 1953*



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## THE ANCESTRY OF THE THEOLOGICAL SEMINARY

The present-day theological seminary has had a distinguished ancestry. In the Levitical cities the priests and Levites were trained in schools akin to the theological seminary. The people came to the Levites and priests seeking help. "It was necessary that the priest's lips keep knowledge."

In an address on "Education" delivered before the Synod of Kentucky in 1848, at its session in Russellville, the Rev. B. M. McCown, D.D., said:

It is an interesting fact, which has not, so far as I know, attracted sufficient notice, that the Bible not only contains the earliest account of any schools on record, but that these schools were strictly theological, being under the superintendence of the most venerable prophets. The first intimation of a school under the direction of a prophet occurs in I Samuel 19:18-20: "So David fled, and escaped and came to Samuel to Ramah, and told him all that Saul had done to him. And he and Samuel went and dwelt in Naioth. And it was told Saul, saying, behold, David is at Naioth in Ramah. And Saul sent messengers to take David; And when they saw the company of the prophets prophesying, and Samuel standing as appointed over them, the Spirit of God was upon the messengers of Saul, and they also prophesied." From this passage we learn that David, pursued by an inveterate enemy, fled to Ramah, where Samuel dwelt, to obtain his counsel and direction. Here dwelt also a company of prophets, over whom Samuel was appointed to instruct, moderate and direct them in their holy exercise, being head, or president of the school at his place . . . By consulting II Kings 2:1-5, we learn that Elijah employed his last labors in making a visit to the schools of the prophets, established at Bethel and Jericho.

In Mark 3:14 we have an account of the world's greatest theological seminary, numbering only twelve students but having Jesus as its teacher. "And he ordained twelve, that they should be with him, and that he might send them forth to preach." They were under the instruction of Jesus for three years before he could say to them, "Go ye therefore, and teach all nations."

Early in the life of the Christian Church, training schools were established in Jerusalem, Alexandria, Antioch, and elsewhere for the instruction of Christian workers. From the days

of the Apostles until the present, there have been schools for training in Christian leadership.

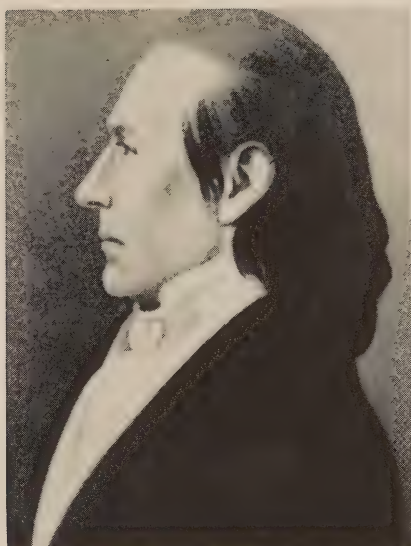
The European universities had chairs for religious instruction. The men who founded the American churches had been trained for their work in the schools of the Old World. It is little wonder that, when Harvard College was projected in 1636, the motto chosen should be "For Christ and the church." Other colleges, following Harvard's example, established chairs of divinity: Yale in 1741, New Brunswick in 1784. In 1739 the Synod of Philadelphia discussed plans for the education of students for the ministry. In 1768, the Board of Trustees of the College of New Jersey asked the Synod to provide means for the support of a Professor of Divinity. Dr. John Witherspoon, in addition to his duties as President of the College of New Jersey, taught a class in divinity, as did his son-in-law and successor, Samuel Stanhope Smith.

The early colleges were satisfied to maintain chairs of divinity and were not anxious to have separate institutions for theological education. Mr. Charles Beatty Alexander, grandson of the Rev. Archibald Alexander, founder of Princeton Seminary, said of the Seminary in his Princeton Theological Seminary Centennial Address:

It would have been easy to graft it upon Nassau Hall. Indeed, in 1805, the College of New Jersey showed considerable uneasiness at the project of a separate seminary, for the trustees sent a communication to the Assembly setting forth that the college was founded with a particular view to furnishing men for the ministry, that the trustees were devoted to this object, and that an opportunity was afforded by the college for the study of divinity. This exhibits the change which has taken place in public sentiment when the object of so many universities and colleges now is to secularize education.

In 1791 the Synod of Virginia recommended that there be two seminaries to train ministers under its patronage, one in Rockbridge County, Virginia under the Rev. William Graham, the other in Washington County, Pennsylvania under the Rev. John McMillan. On January 1, 1794, William Graham's school occupied a new stone building on the outskirts of Lexington, Virginia, and its walls are still standing; it was called Liberty Hall Academy. The academy in Canonsburg, Pennsylvania where John McMillan conducted his theological school was founded in 1791 and was chartered in 1802 as Jefferson College. In 1865 it was united with Washington Col-





THE REV. WILLIAM GRAHAM



The ruins of Liberty Hall Academy, near Lexington, Virginia. Occupied on January 1, 1794, under Mr. Graham's direction. Many of the early Kentucky Presbyterian ministers were educated here



THE REV. JOHN McMILLAN, D.D.



His school in Cannonsburg, Pennsylvania. Founded in 1791. Chartered in 1802 as Jefferson College. Later united with Washington College to form Washington and Jefferson

lege, Pennsylvania, to become Washington and Jefferson College. There exists a genuine bond between the present Louisville Presbyterian Theological Seminary and these two institutions. Mr. Graham's school supplied many ministers for the early Kentucky churches; and its successor, Washington and Lee University, has sent many students to Louisville Presbyterian Seminary. The founder of Danville Theological Seminary, Robert J. Breckinridge, was President of Washington and Jefferson College from 1845 to 1847. Virginia's Lexington Presbytery, in which Graham's school was located, and the Redstone Presbytery in Pennsylvania where McMillan's school had its home, were both constituent presbyteries of the Synod of Virginia. This, in turn, was the parent synod of the Synod of Kentucky when it was organized in 1802.

As the Presbyterian Church in America increased in membership and there were more candidates for the ministry, it became apparent that more theological seminaries were also needed. Thus we find seminaries being established in different parts of the country. Princeton was organized under the control of the General Assembly in 1812. Union Theological Seminary in Virginia was also founded in 1812, under the control of the Synod of Virginia. Later, in 1827, it was changed to the joint control of the Synods of North Carolina and Virginia, thereby receiving the name, "Union." Columbia Theological Seminary in Decatur, Georgia, was originally organized in Columbia, South Carolina in 1828, by the Synods of South Carolina and Georgia. Lane Theological Seminary was started in Cincinnati, Ohio in 1829; and in 1838, when the division of the Presbyterian Church into Old School and New School occurred, it went into the New School branch of the church. Western Theological Seminary, now located in Pittsburgh, Pennsylvania, was founded in Allegheny, Pennsylvania in 1829, under the direct control of the General Assembly. John Finley Crowe was instrumental in establishing another theological school in Hanover, Indiana in 1829. This was moved to New Albany, Indiana in 1840; and in 1859, it found a third home in Chicago. Because of a \$100,000.00 gift from Cyrus H. McCormick, this school is now known as McCormick Theological Seminary.

## THEOLOGICAL EDUCATION IN KENTUCKY

Three ministers were present at a conference held at the Cane Run Church in Kentucky on March 30, 1785: David Rice, his son-in-law, James Mitchell, and Adam Rankin. When the conference met again on July 12, 1785, Messrs. Rice and Rankin were again present, together with James Crawford and Teruh Templin. Caleb Wallace, who had been a Presbyterian minister before coming to Kentucky in 1783 to begin the practice of law, was also present. It is interesting to note the theological background of these founders of the Presbyterian Church in Kentucky. Messrs. Rice, Wallace, and Crawford were all graduates of Princeton, while Teruh Templin and Adam Rankin had attended Liberty Hall Academy under William Graham's direction. James Mitchell was also a former student at Liberty Hall, and he had later been a tutor at Hampden-Sydney College in Virginia. Mr. Rice had studied theology under John Todd and James Waddell; and Wallace and Crawford had been students of John Witherspoon. So the founders of the church in Kentucky had been well trained in the subject of theology.

It was fortunate that Mr. Rice had enjoyed a well-rounded education, because he was to become the founder of a grammar school which later developed into Transylvania University. He was also asked to train young men in theology; and just as he and his early associates taught theology, the ministers succeeding them were expected to train other young men for the ministry. In 1806 West Lexington Presbytery appointed John Lyle to be an instructor in theology. He had as his scholars many young men who later made a notable contribution in service to the church. Dr. Thomas Cleland trained at least fourteen young men, and probably more, for the ministry. Practically all of the older ministers had under their supervision, at some time, young men who were looking forward to careers in the church.



Dr. John C. Young and Dr. Gideon Blackburn, for example, instructed prospective ministers in theology.

The church in Kentucky soon found need for a school of the prophets. As early as 1794, when it was in session at Woodford Church, in Woodford County, the Transylvania Presbytery initiated steps looking toward the founding of an academy to prepare young men to preach. Kentucky Academy was founded at Pisgah Church as a result of this action and it was amalgamated with Transylvania Seminary in Lexington in 1798 to form Transylvania University. The plans of the Presbyterians for a school for ministerial training were thwarted when they lost control of Transylvania University. Therefore, steps were taken in 1819 to found Centre College, which came under the actual control of the Presbyterians in 1824. When the Presbyterian control of Centre College was established, the charter was amended to make provision for a theological department, authorizing the trustees to take the necessary measures to secure funds, books, and other necessities "which shall be applied wholly and exclusively to the uses and purposes that may be specially designated by the donors respectively, or to the establishment and maintenance of one or more professorships of theology, or other professorships to be separate and distinct from the internal concern of said college."

The Presbyterians of Tennessee had likewise seen the necessity for a theological seminary.

At the fall meeting of Union Presbytery following his return from the General Assembly, an overture to Synod drawn up by Isaac Anderson was adopted by the Presbytery in Session at Dandridge, Tennessee, October 8, 1819. The overture opened with the words: "The Presbytery viewing with deep concern the extensive fields of the Southern and Western parts of our country, already white to the harvest, in which there are few, very few, laborers; therefore, Resolved, That this Presbytery submit a plan to the Synod of Tennessee for a Southern and Western Theological Seminary, and do hereby recommend the adoption of it or some other plan by the Synod."

The Synod of Tennessee met in Maryville a week after the meeting of Presbytery, and it adopted this overture of the Presbytery. Thus the Southern and Western Theological Seminary came into existence; and this institution survives today as Maryville College. When the Synod of Kentucky was meeting in Shelbyville in 1820, a communication was received from the Synod of Tennessee, suggesting the co-operation of the two



synods in the seminary at Maryville; but action on this request was indefinitely postponed.

Robert Stuart, James Blythe, and Nathan H. Hall composed a committee which was appointed by the Synod of Kentucky in 1824 and which was asked to correspond with the Synods of Ohio and Tennessee about a western theological seminary. The Synod of Kentucky was opposed to a seminary which was not under the control of the General Assembly. The committee reported, in 1827, that there was no desire either on the part of the Synod of Ohio or of the Synod of Tennessee to co-operate in the founding of another seminary.

Dr. Gideon Blackburn moved from Maryville, Tennessee, to middle Tennessee, where he established a school. After moving from Maryville, he attempted to have the Southern and Western Theological Seminary also moved to middle Tennessee. In the history of Maryville College, we find this interesting item:

The second attempt to remove the Seminary was a peculiar one. Dr. Robert Hardin, in the field as an agent of the Seminary in 1827, entered into an agreement at Danville to remove the Seminary to Danville, to consolidate it with the Seminary that the Kentucky people had under contemplation. Then he carried a round robin agreement throughout Southwestern Virginia and East Tennessee and secured the signature of every Presbyterian minister except Rev. William Minnis. Dr. Minnis was one of the first graduates of the Seminary and for nearly forty years he proved himself a Stonewall in defense of his alma mater. Others surrendered but he never.<sup>1</sup>

Dr. Gideon Blackburn was President of Centre College at this time, and he and Dr. Hardin were warm friends. So Dr. Blackburn must have been the one to persuade Dr. Hardin to agree to move the seminary from Maryville to Danville.

In 1828, the Synod of Kentucky decided to organize a seminary in connection with Centre College. The seminary was named "The Theological Seminary of Centre College," and it was to be under the control of the Synod of Kentucky. The General Assembly was given permission to veto the election of professors and directors, but it could not originate any measures concerned with the government of the Seminary. The Rev. James Kerr Burch, D.D., was elected Professor, and he was installed at this meeting of Synod. He was asked to preach

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<sup>1</sup>Wilson, Samuel Tyndale. *A Century of Maryville College and Second Century Beginnings*.

in Danville and to try to raise \$20,000.00 for the professorship. The following were elected trustees:

*Ministers*

Transylvania Presbytery  
Thomas Cleland, D.D.  
Samuel Finley  
James C. Barnes  
John R. McKee

West Lexington Presbytery  
James Blythe  
Robert Stuart  
Eli Smith  
Samuel K. Sneed

Ebenezer Presbytery  
Andrew Todd  
Dewey Whitney

Louisville Presbytery  
Archibald Cameron  
Joseph L. Marshall

West Tennessee Presbytery  
Obadiah Jennings  
Robert Hardin

East Tennessee Presbytery  
James Gallaher  
John V. Bovelle

Cincinnati Presbytery  
Joshua L. Wilson

Indiana Presbytery  
W. W. Martin

Columbus, Ohio  
James Hoge

*Ruling Elders*

John Green  
Joseph McDowell  
Robert B. McAfee  
Francis P. Hoard  
Thomas T. Skillman

Benjamin Mills  
James Stonestreet  
Michael C. Youse  
Charles Craig

David Nelson and N. H. Hall were appointed to solicit funds in the southern states.

In 1829, however, the Synod decided to discontinue the Seminary because of insufficient funds. It was declared in 1830 that any synod that would raise \$20,000.00 could name the professor. The Synod of 1831 authorized James K. Burch to keep \$251.75, with interest thereon from October 15, 1829, out of monies collected by him for the Seminary, this being the balance due him as the professor for one year. The theological fund amounted to \$6,251.58 at that time; and it was decided that it would simply be held as a separate fund to be used at a later date, if the way became clear.

In 1846 the Synod of Kentucky agreed to contribute its support to the New Albany Seminary, the school founded at Hanover, Indiana in 1829 and moved to New Albany in 1840. This Seminary had a precarious existence, and the members of the Kentucky Synod did not seem to be enthusiastic about supporting it. In 1848 the Rev. B. M. McCown delivered an address on education before the Synod, in which he urged the

Synod to have a strong seminary in the west. In this address he advocated measures which were very much akin to the Todd-Dickey Parish idea, now sponsored by Louisville Presbyterian Seminary, a plan through which Seminary students are employed for mission work.

In the meantime, the Synod continued to add to its own theological fund. Mr. Samuel Laird, of the Mount Horeb Church, gave ten thousand dollars to this fund in 1851. His gift was probably made at the suggestion of the Rev. W. L. Breckinridge, D.D., pastor of the First Presbyterian Church in Louisville and a trustee of New Albany Seminary. Mr. Laird had been a fellow ruling elder with Dr. Breckinridge in the Mount Horeb Church. Since the conditions of his gift are interesting, an excerpt from his deed of execution is worth noting:

I, Samuel Laird, of the County of Fayette, and Commonwealth of Kentucky, a member and Ruling Elder of the Presbyterian Church, and as such, connected with the Presbytery of West Lexington, the Synod of Kentucky, and the General Assembly of the Presbyterian Church, in the United States of America—all of the Old school Presbyterians, as now commonly called, since the schism of 1838—make the following dedication, by way of free gift, of the sum of ten thousand dollars, to the Trustees of the Theological Fund of the Synod of Kentucky, for the uses and to the objects herein specified—and upon the trusts, herein set forth, and on the condition herein stated—and for no other use or object, and upon no other trust or condition (To wit) I give the said sum of money to be a part of a perpetual Fund, of which the interest alone, and not the principal, shall be used forever, for the purposes herein set forth—the said sum of money to be under the exclusive control and management of the said Trustees, themselves, under the control of said Synod of Kentucky. The sole object, 1. which the annual interest of said money shall be appropriated, shall be the support of a Professor or Teacher, in whatever place, connected with whatever Theological Seminary, and the said Professor or Teacher to impart instruction, in whatever department of Theological learning, the said Synod of Kentucky, shall, from time to time, designate, appoint and ordain, to the end, that candidates, for the holy ministry, may enjoy sound orthodox, and scriptural instruction, in the sense of the standards of doctrine, faith and order, heretofore, and at present held forth by the said Synod. My object is to invest the Synod of Kentucky with complete and entire control of the money, hereby given—for the object, designated, and in the manner, prescribed, so long, as said Synod shall be and remain what it is at the present time, a sound and orthodox Presbyterian Synod, in the sense of the standards, already mentioned. But, the gift and dedication of the said Ten Thousand dollars, in manner aforesaid, is upon the conditions, following (To wit) *First*, that, if there should, at any time, occur a schism, in the body of said Synod of Kentucky all the use, trust and benefit, and control of said money shall belong to the rest with the orthodox and sound portion of said Synod, whatever part of it, that may be *Secondly*, that, if the Synod shall depart from the faith, as a body, and as a Synod cease to be sound and orthodox,

or if it should become so indifferent to the truth, as either to appoint a corrupt or an unsound Professor or Teacher, or to appoint a Professor or Teacher, of any sort in said Seminary, that is itself corrupt or unsound—in either of these contingencies, stated, under this second general head—the gift or dedication herein made, shall, from the occurrence of either of these events, be absolutely forfeited, and all control of said Synod, and all right, title, and interest, both of said Synod and said Trustees, shall absolutely cease and determine, in, to, over or concerning said Ten Thousand dollars, and every part thereof. But, as it is my desire and purpose to dedicate the sum of Ten Thousand dollars, absolutely, to the great object, herein specified, I hereby provide, that, if any forfeiture, such as is above set forth, should, at any time, occur then and in that case, I dedicate and give the said sum of money to the first, sound, orthodox Presbyterian Theological Seminary, that will sue for and recover the same. It is well known, to those to whom this gift is now made, in the first instance, that I am entirely opposed to the practice, which prevails to a certain extent, of reading sermons, in the pulpit, instead of preaching the Gospel: and I would, but for the practical difficulty of doing it, make it, an express condition of this gift, that its use should be directed, as far as possible, consistently, with the great object I have in view, against the practice, I therefore content myself, with the expression of my strong opposition to the practice—and the expression of the hope, that this money may never be used to promote it—. This gift is, in full discharge of all promises, subscriptions, or undertakings by me, whether verbal or written, to contribute any thing, in any way, to the said Trustees, herein first named, or to aid the said Synod of Kentucky, in the object, herein contemplated, or any similar object.<sup>2</sup>

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<sup>2</sup>*Records of the Synod of Kentucky*, V. 1, 1851-1859, pp. 40-45.



DANVILLE SEMINARY, CONSTITUTION SQUARE



## THE DANVILLE THEOLOGICAL SEMINARY

1853-1901

An aim of the Presbyterian Church in Kentucky was to give every young man in the state an opportunity to procure a good education. The Rev. John Todd of Virginia, his nephew, Colonel John Todd, Caleb Wallace, and the Rev. David Rice were instrumental in starting Transylvania Seminary in February, 1785, in Mr. Rice's home, near Danville. It was their dream that it would grow into a great educational institution. When, as it happened, the Presbyterians were thwarted in their plans to make Transylvania University the realization of their dreams, they then proceeded to the founding of Centre College.

With the rise of Centre College in Danville, it was hoped that Danville would be the Princeton of the West. As soon as the Presbyterians gained the control of Centre College in 1824, the plan was formulated to develop a college and a theological seminary after the manner of Princeton. Although the first theological seminary founded at Centre in 1828 lasted only one year, the idea of having a great seat of learning there was not surrendered.

For years there was a theological fund in Centre College and one in the Synod of Kentucky. These were kept separate, but each increased in value through the accumulated interest. Finally the hour and the man of destiny met in the person of the Rev. Robert Jefferson Breckinridge, D.D., who was to give vitality to the long-hoped-for desire.

No one can understand intelligently the founding of Danville Theological Seminary without first permitting the light to play upon Robert Breckinridge. By 1853 it had become evident that the New Albany Seminary would not grow into one "of the first class" seminaries; and Kentuckians, under the leadership of Robert J. Breckinridge, sought again to create a seminary of "the first class," established under the ownership of

the General Assembly and located in the west. It is of importance to notice the phrase "of the first class"; because in subsequent years the Assembly was to be reminded that, having accepted the proposition of the Kentucky brethren, it was in honor bound to maintain a seminary of this quality.

The Presbyterian General Assembly met in the Central Presbyterian Church, in Philadelphia, on Thursday, May 19, 1853. On Friday, May 20, the Moderator announced, "The friends who are interested in theological education in the west and southwest will meet in the lecture room of the Central Church." There were fifty-two commissioners from eleven western and southwestern states at this meeting. Five visitors to the Assembly who were not commissioners were invited to sit with the fifty-two commissioners, making a total of fifty-seven persons present. The Rev. W. C. Matthews from the Synod of Kentucky was elected Chairman and the Rev. William P. Buell Secretary. Dr. R. J. Breckinridge stated the object of the meeting to be "to afford an opportunity to all the friends of this important cause, to confer together as to the best means of securing the united and harmonious views before submitting the whole subject to the General Assembly for its action and final adjudication."

Dr. R. J. Breckinridge submitted the following resolution, to wit:

Resolved, That we are of the opinion that the General Assembly ought, at this time, to establish, in the West, under its own care, a Theological Seminary of the first class, and that we will earnestly labor to have it done.

Before final action could be taken on this motion, however, the meeting adjourned to meet again that evening at eight o'clock. At the next meeting, the Breckinridge resolution was discussed, and it was finally adopted unanimously.

Dr. Breckinridge then offered another resolution, to wit:

Resolved, That the question of the location of the Seminary contemplated in the above resolution, ought to be left absolutely, to the decision of the General Assembly.

The meeting again adjourned with no action having been taken on this resolution.

Following these two meetings, another session was held on Saturday, at one o'clock P.M. At this time Dr. Breckinridge presented a third resolution, to wit:

Resolved, That if the Assembly should locate and sustain a Seminary in

the West, according to the preceding resolutions, no attempt ought to be made in the same general region of the Church, to set up, or to carry on any theological Seminary by our Synods or otherwise, at least, until full opportunity has been given to the Assembly to try its project of a Seminary.

Pending the discussion of this resolution, the meeting adjourned until eight P.M. that evening when the resolution was passed by a unanimous vote.

Subsequent meetings were held on Monday and Tuesday in an effort to determine a location for the Seminary to be recommended to the Assembly, but no agreement could be reached. So it was decided to take the whole matter to the floor of the Assembly. Peoria, Illinois, St. Louis, Missouri, New Albany, Indiana, Danville, Kentucky, Nashville, Tennessee, and Cincinnati, Ohio all wished to have the Seminary located in their bounds. Naturally, New Albany, Indiana was the strong contender because of a seminary already being located there. New Albany felt that, if the Assembly was to assume the sponsorship, the nucleus was already present from which a great institution might be built.

Dr. John C. Young, President of Centre College, was the Moderator of the Assembly; and, as such, he appointed all of the committees. The most important question to come before the Assembly was that concerning theological seminaries. Dr. R. J. Breckinridge was assigned to head this important committee; and associated with him were twenty-seven of the strongest men in the Church.

The Assembly's twelve commissioners from the Synod of Kentucky met and decided to make a generous offer to the Assembly, if a seminary were to be located in Danville, Kentucky. The commissioners agreed to give \$20,000 toward a seminary irrespective of location; but, if the seminary were to be located in or near Danville, the people of Kentucky promised to give \$60,000 for the endowment of three chairs in the Seminary and, in addition thereto, ten acres of land and the perpetual use of two charters, one held by the Trustees of Centre College, the other by the Synod of Kentucky, by means of which the seminary could be established and its funds held. This offer placed Danville in a very favorable light, because the sponsors from the other cities were not prepared to make such a liberal offer.

When the question came before the General Assembly, only three cities were voted upon; and the results of the vote were: New Albany, 33 votes, St. Louis, 73 votes and Danville, 122 votes. Since Danville received the majority of the votes, it was declared to be the location for the new seminary. The Assembly then proceeded to elect the following professors: the Rev. Robert J. Breckinridge, D.D., the Rev. E. P. Humphrey, D.D., the Rev. B. M. Palmer, D.D., and the Rev. Phineas B. Gurley, D.D. Plans were made for the Professors to open the Seminary on October 13, 1853.

A careful study of the steps leading to the location of the seminary at Danville will reveal that the whole movement was directed by the skilled hand of Dr. Breckinridge. In his book, entitled *The Chicago Presbyterian Theological Seminary*, Dr. James G. K. McClure, in speaking of the decline of the New Albany Seminary, says:

Then there was Danville Seminary and Breckinridge. Language failed his friends in their enthusiastic description of Doctor Breckinridge's intellectual gifts and of his transcending power. His son-in-law, a sober-minded scholarly Presbyterian minister, was accustomed to say, that next to Christ, the two greatest men that ever walked this earth were Socrates and Robert J. Breckinridge. In any sphere of activity whether political, social, educational, religious, he was a tremendous force. When he and his associates came before the General Assembly and asked for the recognition of a new Seminary in Danville, his influence in the church is described by one of his biographers as "greater than any living man and perhaps greater than any one man had ever exerted." It was certain that his plea would carry; and that when the Seminary should be started it was certain that it would draw students. It was distinctly on the side of the Old School, on the very side on which New Albany was. With this Master-man in evidence in all its deliberations and work while New Albany had no such Master-man, New Albany was sure to lose out.

The Seminary did open on October 13, 185<sup>5</sup>3, while the Synod of Kentucky was in session in Danville. Dr. John C. Young delivered a very impressive inaugural address in the First Presbyterian Church. Dr. Breckinridge and Dr. Humphrey also delivered addresses, as they were installed in their chairs. Dr. Palmer and Dr. Gurley had declined their appointments. The Rev. Joseph G. Reasor, D.D., was appointed Teacher of Oriental and Biblical Literature, which position he filled with marked ability for four years. The Rev. Stuart Robinson, D.D., served with distinction from 1856 to 1858 as Professor of Pastoral Theology and Church Government. In 1857, when Dr. Stephen Yerkes was elected a professor to succeed Dr.

Reasor, the Seminary had a full faculty for the first time. The following composed the Board of Directors:

First Board of Directors of Danville Seminary

President.....	John T. Edgar
First Vice-President.....	Robert C. Grundy
Second Vice-President.....	James Coe
Secretary.....	Samuel J. Baird

First Class to serve till May, 1854

*Ministers*

John T. Edgar  
Robert B. McMullen  
S. J. Baird  
P. D. Gurley  
R. C. Grundy  
S. R. Alexander  
A. Coffey  
L. J. Halsey  
A. V. C. Schenck

*Ruling Elders*

James Stonestreet  
H. R. Gamble  
J. D. Thorpe  
James Hopkins  
Thomas Barry  
J. F. Keys  
Charles W. Smith  
J. H. Archibald  
H. N. Smith  
J. Blake

Second Class to serve till May, 1855

*Ministers*

S. H. Kerr  
John H. Gray  
J. Mitchell  
W. W. Hill  
J. D. Paxton  
Samuel Steele  
Jonathan Edwards  
William Mitchell  
S. J. P. Alexander

*Ruling Elders*

Daniel B. Price  
J. S. Berryman  
Albert Anderson  
J. C. Burt  
A. Wayland  
J. Reynolds  
J. B. Neely  
J. A. Lyle  
T. J. Montgomery

Third Class to serve till May, 1856

*Ministers*

J. J. Bullock  
J. Coe  
W. P. Buell  
W. C. Anderson  
S. R. Wilson  
F. G. Strahan  
R. McInnis  
J. F. Cowan  
J. Hudson

*Ruling Elders*

Louis Marshall  
Samuel Laird  
Joseph Barnett  
John Todd  
S. B. Findlay  
D. A. Deodrick  
S. H. Armstrong  
E. H. Porter  
A. W. Putnam

First Board of Trustees of Danville Seminary

President.....	Mark Hardin	
Vice-President.....	James S. Hopkins	
Secretary.....	J. T. Boyle	
Treasurer.....	J. A. Jacobs	
Charles Henderson	William Thompson	John C. Young
J. T. Boyle	Mark Hardin	Robert C. Grundy
James S. Hopkins	W. C. Brooks	William L. Breckinridge
Charles Caldwell	J. P. Curtis	William M. Scott
J. S. Berryman	Robert J. Breckinridge	John Montgomery
Peter R. Dunn	Edward P. Humphrey	Robert A. Johnstone



Twenty-three students were in attendance during the Seminary's first year. When it was urged in the General Assembly that the Seminary should be in a slave-holding state, there was objection, because it was said that no northern students would attend a southern seminary. This fear proved to be ill-founded; because, of the thirty-seven students in attendance during the second year, fifteen were from northern colleges.

The Seminary was operated at first under the Princeton plan; but, in 1854, the General Assembly adopted a plan for it which had been drawn up by a committee appointed for this purpose. The new plan was a decided departure from that of Princeton. The chief feature of it was that the student body would not be arranged in regular classes, except in Hebrew, when there would be two divisions according to the stage of advancement. Instead, the students were to be taught as a group, as in other professional schools, every student attending every public exercise of every professor so long as he was attending the institution. The completion of a certain number of exercises in a creditable manner, usually requiring three years, qualified a man for graduation. This plan was continued until 1876.

The Presbyterians in Kentucky more than fulfilled their promises with respect to finances. By 1854, \$65,000 had been raised; and, in the summer of that year, a commodious building for classrooms and dormitory purposes had been purchased. During its first session, the Seminary used the Centre College building which is now called "Old Centre." The assets of the Seminary in 1859 totaled \$131,749, all of which was contributed by Kentucky Presbyterians, except for \$20,000 raised in Tennessee.

For the first eight years, 1853-1861, it seemed as if the institution would become one of the great training centers for Presbyterianism, since it was attracting students from many states. With the outbreak of the Civil War, however, these great hopes were doomed. All the Presbyterians in the south withdrew from the parent church. The Seminary managed to operate throughout the war, but it had small classes. By September, 1865, there had been 372 students in attendance. In 1866 the Synod of Kentucky was divided, and the students who

were in sympathy with the south went to other seminaries. Through the union of the New School and Old School Churches in America in 1869, Lane Seminary, which had been supported by New School branch, came into the union; and it thus became a rival of Danville Seminary. In 1868 and in 1869, only summer classes of a few months' duration were taught. In December, 1869, Dr. Breckinridge, who had shaped the course of the Seminary for sixteen years, resigned because of ill health. The Seminary then came under the direction of Dr. Yerkes.

In 1870, after a period of suspended animation, the Seminary was opened with a full faculty; but only six students were present. The Seminary was barely in operation from 1871 to 1874, its doors being open to teach such students as desired instruction. In 1873 the plan of management was changed to conform to the plan of the Assembly for all seminaries under its care. There was to be a self-perpetuating board composed of thirty members, but the election of all professors was subject to a veto by the Assembly. A radical change was made in the curriculum in 1876, so that the teaching plan was made to conform with that of other seminaries; and the student body was again grouped in three separate classes. During the years from 1883 to 1886, hard times came to the Seminary, and its operation was almost suspended. Dr. Yerkes alone remained to teach the few students enrolled. A closer relationship between Centre College and the Seminary was begun in 1886, when members of the faculty of Centre College began to teach in the Seminary. This joint work was carried on until 1901, when Danville and Louisville Seminary were consolidated to form "The Presbyterian Theological Seminary of Kentucky."

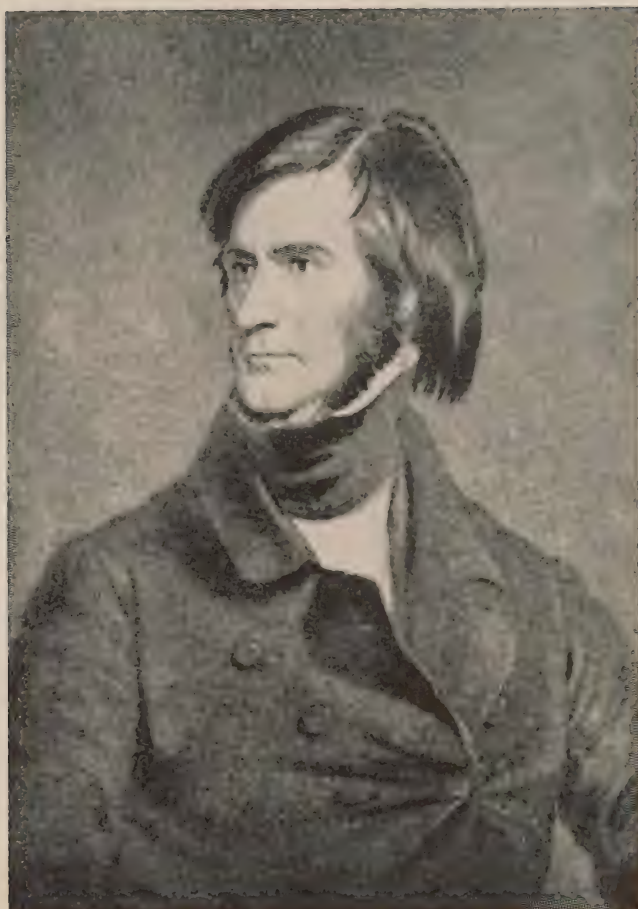
Several very distinguished men served on the faculty of Danville Seminary. One of the greatest names associated with the Seminary is that of the Rev. Robert Jefferson Breckinridge, D.D. He was born in 1800 at his father's home, Cabell's Dale, in Fayette County, Kentucky. He studied at the famous school of Dr. Lewis Marshall in Woodford County. He then attended Princeton University for one year, and his second year of college was taken at Yale. The next two years were spent at Union College, from which he was graduated in 1819, having studied under the celebrated Dr. Eliphalet Nott. After returning to Kentucky, he began to study and practice law. In 1825-

1828, he was elected from Fayette County as a representative in the state legislature, where he served with distinction. In 1828 he had a severe illness which almost brought him to the grave. Upon his recovery, he was converted; and he joined the McCord Presbyterian Church, then under the pastorate of the Rev. John Clark Young, the future president of Centre College. Mr. Breckinridge had been very worldly until his conversion. It was said that he was the best hunter, the best dancer, and the best stump speaker in Kentucky when he accepted Christ as his Saviour.

He soon joined the newly-organized Mt. Horeb Church where he was made a Ruling Elder. His brother, W. L. Breckinridge, was also on the Bench of Elders there. These two brothers later became moderators of the General Assembly, the only instance in American Presbyterianism where two brothers have been elected moderators of the Assembly.

In 1831, Mr. Breckinridge was received as a candidate for the ministry by West Lexington Presbytery, which was in session in the Walnut Hill Church. A year later, at Pisgah Church, he was licensed to preach. In 1832 he began his pastorate in the Second Presbyterian Church in Baltimore, where he won national fame as a debater. After serving the Baltimore church for thirteen years, he accepted the Presidency of Jefferson College, resigning that position in 1847 to become pastor of the First Presbyterian Church in Lexington, Kentucky. In connection with the Lexington charge, he was also the Superintendent of Public Instruction in Kentucky. In this field he did a phenomenal work for his native state. In 1853 he became professor in Danville Seminary, where he served until 1869. He died on December 27, 1871, in Danville, Kentucky.

Dr. Breckinridge was a man of many parts. He was a fine business man, an unusually good farmer and judge of live stock, a successful lawyer and politician, a pulpit orator, and a skilled teacher. He presided over the Republican National Convention in 1864, when Mr. Lincoln was nominated for the second term; and he almost became the Vice-President under Mr. Lincoln. It is said that he did more than any other one man to hold Kentucky and Maryland in the federal union and to keep them from throwing their influence to the southern Confederacy.



THE REV. ROBERT JEFFERSON BRECKINRIDGE, D.D., LL.D.  
Founder of Danville Theological Seminary

Dr. Breckinridge was the moderator of the General Assembly in 1841, a commissioner to the Assembly sixteen different times, and a frequent visitor at other sessions. He probably wielded as much influence in the Old School Church as any other man in that communion, and Danville Seminary is justly proud to claim him as its founder.

The Rev. Edward P. Humphrey, D.D., was born in Connecticut in 1809. He graduated from Amherst College in 1828 and from Andover Seminary in 1833. In 1835, he accepted a call to the Second Presbyterian Church of Louisville, Kentucky, where he served for eighteen years. In 1853 he was called to be a professor in the newly founded Danville Seminary. Dr. Humphrey returned to Louisville again in 1866 to become pastor of the College Street Presbyterian Church; and he was the pastor there until his retirement in 1879, at the age of seventy. He died on December 9, 1887.

Dr. Humphrey was a man who would have won distinction in any pastorate. In 1851 he was Moderator of the General Assembly. His sermon entitled "Our Theology," a sermon on the Calvinistic theology which he preached in Charleston, South Carolina, at the opening of the 1852 General Assembly, was of such a high order that he was called to a professorship in Princeton Theological Seminary; but he declined this call. A great exposition of the Pentateuch was his book entitled *Sacred History From The Creation To The Giving Of The Law*. Dr. E. L. Warren said, "Perhaps no minister in the history of the Presbyterian Church in Louisville has exerted such a far-reaching influence, when we consider his long period of service and the number of prominent members of the church who were converted under his ministry."

The Rev. Stuart Robinson, D.D., was one of the most interesting professors ever connected with Danville Seminary. He was born in the county of Tyrone, Ireland, in 1814. When still a small boy, he came with his parents to America; and they settled in that section of Virginia which is now West Virginia. He was orphaned when he was thirteen years old, and was reared by his pastor, the Rev. J. M. Brown. Among his college mates in Amherst College were E. P. Humphrey, Benjamin M. Palmer, and Henry Ward Beecher. He graduated from Princeton Theological Seminary in 1841; and, after serving in several



pastorates, he was elected a Professor in Danville Seminary in 1856. In 1858 he accepted a call to the Second Presbyterian Church in Louisville, where he held a pastorate for twenty-three years, resigning just a few months before his death on October 5, 1881. Dr. Robinson was also a man of many parts. As pastor, professor, journalist, and business man, he exerted a wide influence throughout the bounds of the Presbyterian Church. He warmly espoused the Confederate cause, and he was in exile in Toronto, Canada, from 1864 to 1866. There he preached to great congregations and continued his literary work, writing his *Discourses of Redemption* at that time.

The Rev. Stephen Yerkes, D.D., was born in Bucks County, Pennsylvania, June 29, 1817, and he died in Danville on March 28, 1896. In 1837 he was graduated from Yale University. He studied theology in Baltimore under the guidance of his pastor, Breckinridge. For many years he taught school in Baltimore; and in 1852 he became Professor of Ancient Languages in Transylvania University at Lexington, Kentucky. He was called to Danville Seminary in 1857, where he served until his death, a period of thirty-nine years. Dr. Yerkes was Dr. Breckinridge's right-hand man, and, upon the death of the latter, he became the controlling spirit in the Seminary.

The Rev. Nathan Lewis Rice, D.D., became Professor of Didactic and Polemic Theology in 1874. At the time of his election, Dr. Rice was one of the commanding figures in the American Presbyterian Church. He had had a remarkable career. He was born in Garrard County, Kentucky, December 29, 1807, and died at Chatham, Kentucky on June 11, 1877. After attending Centre College, he graduated from Princeton Theological Seminary in 1832. He served several pastorates in Kentucky; and he then was pastor of the Central Church, Cincinnati from 1845 to 1853, simultaneously teaching in the Cincinnati seminary. He also served in St. Louis and in Chicago, and he was instrumental in the founding of McCormick Seminary. From 1861 to 1867 he was pastor of the Fifth Avenue Presbyterian Church of New York. During most of his ministerial career, he occupied an editor's chair. In 1855, he was Moderator of the General Assembly. Just prior to coming to Danville, he served as President of Westminster College, in Missouri. Dr. Rice was an able debater and an eloquent pulpit orator. His



famous debate on the subject of baptism with Alexander Campbell, founder of the Disciples of Christ denomination, in Lexington, Kentucky, in 1843, was a noteworthy event in the religious history of the state.

Between 1867 and 1901 several attempts were made to unite the northern and southern churches in the administration of the seminary. These efforts had failed; but, in 1901, the two churches agreed to merge Danville Seminary with Louisville Presbyterian Seminary which had been organized in Louisville in 1893. The name of the consolidated seminaries was "The Presbyterian Theological Seminary of Kentucky" until the Seminary took its present name, "The Louisville Presbyterian Theological Seminary."

Of the twenty-four members of the faculty of Danville Theological Seminary 1853-1901, seven were Moderators of the General Assembly, to wit: R. J. Breckinridge, E. P. Humphrey, Stuart Robinson, Joseph T. Smith, Robert Livingstone Stanton, Nathan L. Rice and William C. Young. The members of the faculty also served in important pastorates and in numerous other ways.

The following composed the faculty of Danville Seminary during its existence:

<i>Elected</i>	<i>Died or Resigned</i>
1853 Robert J. Breckinridge, D.D., LL.D., Exegetical, Didactic and Polemic Theology.....	1869
1855 Edward P. Humphrey, D.D., LL.D., Biblical and Ecclesiastical History.....	1866
1853 Joseph G. Reasor, D.D. (Instructor), Biblical and Oriental Literature.....	1857
1856 Stuart Robinson, D.D., Church Government and Pastoral Theology.....	1858
1857 Stephen Yerkes, D.D., Biblical and Oriental Literature 1869 Biblical Literature and Exegetical Theology 1892 New Testament Literature and Exegesis.....	1896
1860 Joseph T. Smith, D.D., LL.D., Church Government and Pastoral Theology.....	1862
1864 Robert L. Stanton, D.D., Church Government and Pastoral Theology.....	1865
1867 Robert W. Landis, D.D., Church Government and Pastoral Theology.....	1869
1868 Nathaniel West, D.D., Biblical and Ecclesiastical History 1870 Didactic and Polemic Theology.....	1873

1870	George D. Archibald, D.D.,	
	Church Government and Pastoral Theology.....	1872
	1874 Church Government and Pastoral Theology.....	1883
1870	Samuel J. McMullen, D.D.,	
	Biblical and Ecclesiastical History.....	1872
1874	Nathan L. Rice, D.D.,	
	Didactic and Polemic Theology.....	1877
1874	John S. Hays, D.D.,	
	Biblical and Ecclesiastical History.....	1883
1881	Jonathan Edwards, D.D., LL.D.,	
	Didactic and Polemic Theology.....	1887
1886	Claude B. H. Martin, D.D.,	
	Didactic and Polemic Theology	
	1892 Systematic Theology and English Bible.....	1901
1886	Ormond Beatty, LL.D. (Instructor),	
	Historical Theology.....	1890
1886	John L. McKee, D.D. (Instructor),	
	Homiletics and Pastoral Theology.....	1896
1887	John W. Redd, A.M. (Instructor),	
	Biblical Greek and New Testament History.....	1889
1887	Clarence K. Crawford, A.M. (Instructor),	
	Hebrew and Old Testament History.....	1894
1889	William C. Young, D.D. (Instructor),	
	Homiletics, Theoretical and Practical.....	1896
1890	John M. Worrall, D.D.,	
	Ecclesiastical History,	
	Church Government and English Bible.....	1901
1894	Clarence Kerr Crawford, D.D.,	
	Old Testament Exegesis and Biblical Antiquities.....	1901
1896	R. R. Sutherland, D.D. (Instructor),	
	Practical Theology.....	1897
1897	William Hallock Johnson, A.M. (Instructor),	
	New Testament Literature and Exegesis.....	1901
1897	John Calvin Ely, D.D. (Instructor),	
	Homiletics .....	1899

Thomas Chalmers said, "The heraldry of an institution of learning is its alumni." On the escutcheon of Danville Theological Seminary are borne the names of numerous alumni who have brought fame and honor to the Seminary. A total of three hundred and ninety-six students matriculated in Danville Seminary. Among these were several moderators of the General Assembly, college presidents, professors, pastors, and missionaries at home and abroad.

The Seminary was first housed in "Old Centre," but in 1854 a commodious building was purchased to suit the needs of the Seminary of that day. In 1893, a new building was erected at a cost of \$25,000. It was named Breckinridge Hall, in honor of the Seminary's founder; and the building is now used by Centre College.

## THE THEOLOGICAL DEPARTMENT OF CENTRAL UNIVERSITY

Richmond, Kentucky, 1891-1892

After the division of the Synod of Kentucky into North and South, the property of Danville Seminary and of Centre College in Danville was awarded to the Presbyterian Church, U. S. A.

The Southern Church, feeling the need for an institution of higher learning in Kentucky, organized Central University in Richmond; and it opened in September, 1874. In the charter, provision was made for a Theological College; and by 1889 the Synod of Kentucky felt that the time had come to establish the theological department. To this end, the Rev. Isaac S. McElroy, D.D., was secured to raise funds. Dr. McElroy began his work in January, 1890, and continued it for three years. During the time in which he was engaged in this enterprise, he visited most of the churches in the Synod, and the money for the endowment was raised.

The Rev. L. H. Blanton, D.D., Chancellor of Central University, was the leading spirit in this movement. The author has the correspondence between Dr. Blanton and the Rev. E. O. Guerrant, D.D., relating to the founding of the theological class in Central University. In a letter dated October 1, 1889, Dr. Blanton wrote, "I want you to prepare yourself to make a speech on our affairs at Synod, especially speaking of the necessity of enlargement and establishment of a Theological Department. The subject will come up under Dr. Bartlett's report." Dr. Guerrant must have made one of his impressive addresses, because it was at this meeting that it was decided to establish the department.

On April 28, 1890, Dr. Blanton wrote to Dr. Guerrant, telling him that he was planning a course of lectures in Central University and that the Rev. Moses D. Hoge, D.D., the Rev.

W. W. Moore, D.D., the Rev. Gelon H. Rout, D.D., the Rev. A. M. Fraser and Dr. Guerrant were to deliver the lectures. Dr. Blanton added, "Each series of lectures will consist of four or five lectures as the lecturers may prefer. I hope you will accept this offer and render the university this service."

The Synod of Kentucky met in Covington October 8, 1890. Dr. Guerrant, as Chairman of the Committee to visit Central University, reported on the work at that institution with reference to the Theological Department.

Your Committee would especially commend the diligence and success of Dr. Blanton, the Chancellor, and Rev. I. S. McElroy, the Financial Agent of the University, in still further increasing the endowment of the Theological Department.

This is now the most important work before our church in its effort to provide for our present and increasing want of laborers in this part of God's vineyard, and which embraces not only Kentucky, but a large part of the Great Mississippi Valley. The need is great and imminent.

We would recommend the re-election of Mr. McElroy to the position he now holds, and commend him to the liberality of our people, which has already become proverbial.

Your Committee would recommend the opening of the Theological Department of the University at the earliest moment practicable; and if the Curators, after a survey of the whole field, in their wisdom should decide upon Louisville as a more eligible location than Richmond for the Theological Department, we recommend that Synod express its cordial approbation, and promise its earnest support of the enterprise in building up a great Theological School which should meet the wants of the vast population inhabiting the Mississippi valley. We hope and trust this important department of the University may be ready for opening not later than next fall, and Synod appoints the Curators of the University as its representatives to confer with the other Synods.

Your Committee would recommend the appointment of the following gentlemen as a committee to visit the University and make a report at the next meeting of Synod: Revs. W. L. Nourse, D.D., J. L. Caldwell, D.D., J. S. Lyons, J. C. Molloy, W. D. Heddleston, Messers Isaac Pearson, of Harrodsburg, Alex. Logan, Jr., of Shelbyville.

It was decided to organize a theological class in Central University in the fall of 1891, so that any candidate for the ministry in the University could begin his training and then enter the seminary when it would be opened. The Rev. Henry Alexander White, D.D., Professor of History in Washington and Lee University, was invited to be the Professor of this class, and he was to be assisted by members of the faculty of Central University; but Dr. White finally declined the call. The Rev. Dwight Witherspoon, D.D., was then invited to be the Professor, and he accepted.

Dr. Blanton wrote to Dr. Guerrant on July 23, 1891, as follows:

The arrangement has been made and Dr. Witherspoon will be in Richmond September next. His special business will be to organize a class of first year Theological students. The instruction will be limited to first year men so as to give the full course to the class. The work of course will be only one third of the full seminary course and one man can do the work of three men. Crooks will teach Hebrew and he is the equal of any teacher, in the church, of this language. His students have been so thoroughly taught that all of them have been able to complete the three years' course at union in two years. Now it is in every way important for us to have a good class for it will show the people the necessity for a seminary and that there is room for it, and it will help us amazingly in raising additional money to endow the institution. It is going to require a strong and united pull by all of us to get this seminary afloat. I want you to use your influence with every man of our church in Kentucky to come to us in September. Bell, Van Lear, Logan Irvin, Gregory, Harrison and Lilly will make a fine class.

In a letter dated August 10, 1891, Dr. Blanton informed Dr. Guerrant that he thought Dr. Witherspoon was the wisest selection the Committee could have made. He also said:

We will have an admirable course of study for first year men and the work of instruction will be thoroughly done. My idea in asking you to deliver a series of lectures on practical theology was to impress on the church and the young men of the class that we want to make preachers as well as scholars and I believe if I can carry out our plans that we will turn out from this first class the best set of preachers any institution of our church has ever produced.

We are fortunate in having a description of that class at Central University by a member of the class who is still living, Dr. Rutherford E. Douglas, D.D.:

The first class of Louisville Seminary had one year of study before the seminary buildings were completed. Faculty and students . . . used some of the class rooms of Central University. William Butler Harrison, Taylor County, Kentucky, John Van Lear, Shreveport, Louisiana, John Royal Cook, of Virginia, J. Logan Irvine, Stanton, Kentucky, Eugene Bell, Shelbyville, Kentucky, A. P. Gregory, Goshen, Kentucky, D. Clay Lilly, Irvine, Kentucky, and Rutherford E. Douglas, Lexington, Kentucky, composed the class. All of these were graduates of, or had been students at, Central University.

Our teachers were Dr. T. D. Witherspoon, pastor of the First Church in Richmond, Charles Crooks, one of Central University's teachers, Dr. J. V. Logan and Dr. L. G. Barbour . . .

I have known few men whom I have admired and loved as I did Dr. Witherspoon. He was a ripe scholar and a most instructive preacher and teacher. I had heard him often when I was a medical student in Louisville. . .

I had gone to school with Prof. Crooks at the old Pisgah Academy in Woodford Co., Kentucky . . . He was a diligent and ambitious student with an insatiable thirst for knowledge . . . He was a farmer's son; and, during the summer, he worked hard. Much of his work was plowing. He was an inventor and did what I never heard of before or since. He made a holder for an open book between the plow handles, and there he placed his



Latin and Greek grammars which could be studied as he walked along . . .

Of what we were told by the outsiders who lectured I recall but little. However I do recall vividly what Dr. Guerrant said as an introduction to his first lecture, "Young gentlemen, you will no doubt forget most of what I shall say to you today, but one thing I want you always to remember. A preacher must be prepared every moment of his life to do two things. He must be absolutely ready to preach and to die, and the way you meet the first will have a tremendous influence on how you meet the second." I don't suppose I was ever with him ten minutes in my life that he did not say something which I have never forgotten.

Butler Harrison, A. P. Gregory, and J. R. Cook had, as college students, found each a secure place in the esteem of his fellow students and Richmond citizens . . . Gregory was married that year . . . He was a skilled and inveterate trader. On one Monday morning before Dr. Witherspoon's class he was telling of his success on the preceding Saturday. Not on that Saturday, but first and last on others, and one at a time, he had swapped his horse, his buggy, his laprobe, his harness and his whip. Dr. Witherspoon, having listened to it all, called the class to order and before his prayer said, "Mr. Gregory, Josh Billings said, 'No man could fish without lying nor swap horses without stealing.' Be sure, my young brother, that you do not trade off your wife." After much laughter by every one except "Old Greg" he invoked God's blessing upon the class and the work of the day and taught the lesson.

Three members of our class found it necessary to supplement their meager resources by work in Richmond . . . Van Lear was night clerk from six to midnight at the Willis Hotel. Gregory preached and traded. I . . . practiced medicine . . .

The next year, Butler Harrison, Gregory, and Logan Irvine went to Louisville Seminary, while Eugene Bell, Van Lear, Cook, Lilly, and I went to Union Seminary at Hampden Sidney, Va. . . .

The class at Central University was discontinued in 1892, after one year of existence. The Synod of Kentucky tried to have other Synods join in establishing a seminary in the Mississippi valley, but the Synod of Missouri was the only one to unite with the Kentucky Synod. At the meeting of the Synod of Kentucky in October, 1892, the following report was adopted:

At 7:30 P.M. the Synod met and a popular meeting was held in the interest of the proposed Theological Seminary. The report of the Curators of Central University was read as follows:

The Board of Curators of Central University would report to the Synod that immediately upon the adjournment of Synod last fall, and pursuant to its instructions, the Board of Curators of Central University caused a sufficient number of copies of the Memorial of Synod to the other Synods of the Southwest to be made, and to be attested by the Stated Clerk, so that a certified copy of the memorial could be sent to each Synod. These attested copies were placed in the hands of special commissioners, two or more for each Synod, whose duty it was to bear the memorial in person, and ask the opportunity of presenting the whole matter fully on the floor of the Synods. These commissioners visited the Synods of Nashville, Memphis, Mississippi, Missouri and Arkansas. They were received with the utmost consideration

and kindness, and had full opportunity to lay before these bodies the views and purposes of the Synod of Kentucky, its sense of the imperative need of the Theological Seminary for the Southwest, its willingness to unite with these Synods in the founding of such an institution in Nashville, St. Louis, or Louisville, or indeed at any other suitable point upon which all the Synods might agree, and its earnest desire that Committees of Conference should be appointed, and all necessary steps taken immediately for the equipment and opening of the institution.

As the result of these visits of the representatives of the Synod, three of these Southwestern Synods, those of Missouri, Nashville and Arkansas, appointed Committees of Conference to take the whole subject into consideration, and report to their respective Synods this fall. In the other two Synods, whilst many of the most prominent and influential brethren expressed their sense of the need of such an institution, and there was manifestly a strong wave of popular interest in the direction of the proposed movement, yet because of pledges to the Southwestern Presbyterian University, with its Theological Department at Clarksville, Tenn., these brethren felt themselves debarred from entering formally into co-operation, or taking any steps looking thereto. They therefore declined to appoint Committees of Conference, or in their official capacity to give any encouragement to our movement. We have, however, since, in various ways, received assurance that there is a widespread and growing sentiment throughout these Synods that no mere Theological department of a literary institution can meet the wants of Theological education in the Southwest, but that the interest of Presbyterianism in the Valley of the Mississippi and its tributaries, imperatively demand the establishment amongst us of a Theological Seminary of the first class, upon the broadest and most liberal basis, not connected with any literary institution or hampered by any merely local interests.

It will be remembered that in the Memorial of the Synod last fall, there were two alternative propositions . . . to which it is proper at this time to call the earnest attention of Synod:

1. "If any one or more of these Synods will agree to open next fall, either in Nashville or St. Louis, a Theological Seminary with suitable buildings and grounds, and an additional endowment of one hundred thousand dollars, the Synod of Kentucky hereby agrees to enter into full co-operation in the management of the institution; to commend it to the patronage of its Presbyteries, and to throw open its churches to such representatives as the Board of Directors may send, seeking aid in its endowment and equipment for service."

2. "If it should be consistent with the views of the Synods that the institution be located at Louisville, and these Synods will pledge themselves to enter into full co-operation in its management, to commend it to the patronage of their Presbyteries, and to throw open their churches to such representatives as the Board of Directors may send seeking financial aid, then the Synod of Kentucky does hereby obligate itself to furnish, in addition to what may come from the other Synods, suitable buildings and grounds in the city of Louisville, and one hundred thousand dollars endowment with which to begin operations next fall."

A meeting of the Committee of Conference of the three Synods was called to convene in St. Louis . . . on Monday, October 3rd. Rev. L. H. Blanton, D.D., Chairman of the Board of Curators, and Rev. William Irvine, D.D., as representatives of this Synod, went to St. Louis, and met the representatives of the Synods of Missouri and Arkansas, no representa-

tives from the Synod of Nashville being present. After conference it was agreed that propositions, substantially the same with those made by our Synod last fall, should be made to those two Synods again at their meetings this fall.

The Synod of Missouri is now in session; our propositions are before them. We have not yet received notice of their decision, but we confidently hope that this venerable Synod will profess its readiness to enter into co-operation with us in the establishment of the Seminary, with its location in Louisville, and that so soon as this Synod, through the liberality of our noble Christian people, shall secure the endowment, etc., pledged in the second alternative proposition, the way will be fully prepared for the opening of the Seminary in this city next fall.

In the judgment of the Board of Curators, therefore, the time has now come when the Synod should make an earnest appeal to our people of wealth and liberality in Louisville to raise a fund sufficient to provide the Seminary with suitable buildings and grounds, and to all our Christian people throughout the State to arise at once in a spirit of sublime self-sacrifice and consecration to the Redeemer and lay upon the Lord's altar the endowment necessary to the inauguration of this great work.

Addresses were delivered by the Rev. Drs. T. D. Wither-  
spoon, Charles R. Hemphill, and G. H. Rout; the report was referred to a strong committee of Synod; and thus was the way prepared for the Theological Department of Central University to become Louisville Seminary, the younger of the two institutional ancestors of the present institution.

## LOUISVILLE SEMINARY

1893-1901

The Synod of Kentucky took definite action at its meeting in Louisville in October, 1892, to organize a Theological Seminary in Louisville. The Committee on the Theological Seminary, of which the Rev. Charles R. Hemphill, D.D., was chairman, made the following report:

The committee appointed to consider the necessity and expediency of establishing a Theological seminary in co-operation with the Synod of Missouri, and such other Synods as may, by the consent of these two Synods, unite in the support of such an institution, would submit its report, and make the following recommendations:

1. The Synod records its profound sense of the need of a Theological school situated in a large city and fully equipped for giving the most efficient training to our students for the ministry; and the Synod does hereby determine to use every effort to found an institution ample in its appointments for the necessities of our part of the church.

2. The Synod elects the Rev. E. M. Green, D.D., the Rev. W. L. Nourse, D.D., the Rev. W. F. V. Bartlett, D.D., the Rev. C. R. Hemphill, D.D., the Rev. H. M. Scudder, D.D., A. J. Alexander, Esq., and Bennett H. Young, Esq., a provisional Board of Directors, who, in association with Directors appointed by the Synod of Missouri and any other co-operating Synods, are authorized to take the steps necessary to the opening of a Theological Seminary at the earliest date possible.

3. The Rev. L. H. Blanton, D.D., and the Rev. I. S. McElroy are appointed the representatives of this Synod to secure subscriptions for the endowment and equipment of the seminary.

4. The Synod cordially commends this enterprise to the largest liberality of all our churches, and calls upon all our people to unite by their prayers and gifts in establishing this institution on a broad and permanent foundation.

5. The Board of Directors is authorized and directed to have the Synod of Kentucky convene in special session, when it is prepared to submit the charter and the plans it has framed for the constitution and administration of the seminary.

Respectfully submitted,  
C. R. Hemphill, Chairman.<sup>1</sup>

The provisional Board of Directors, appointed in October, 1892, took measures to open the Seminary in 1893. A Louis-

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<sup>1</sup>Presbyterian Church in the United States, *Minutes of Synod of Kentucky*, Annual Meeting Held in Louisville, Kentucky, Oct. 12, 1892, p. 454.

ville paper on January 31, 1893, mentioned a meeting held the previous week by the Board of Directors of the Synods of Kentucky and Missouri. The newspaper announcement follows:

Theological Seminary,  
Presbyterian Synods of the Southwest  
To Found One Here.  
The Endowment Fund and Purchase Money  
For Ground and Buildings Secured,  
History of the Movement Which Will Result  
In Establishing This Institution.  
The Idea First Advanced Some Years Ago  
By the Synod of Kentucky.  
Opening in September.

It is now an assured fact that a fully equipped Presbyterian Theological Seminary will be founded in Louisville and thrown open to students in the fall, probably as early as September.

The interest taken in the enterprise has already resulted in making sure the endowment fund and the amount deemed necessary for the required buildings and grounds. In fact, it is clear that the amount of the endowment fund will exceed the original estimate.

This important movement originated a few years ago in the Synod of Kentucky. At that time the idea was that a theological department should be attached to Central University at Richmond, or in Louisville as a part of Central University; but as those interested reflected on the needs of the Southwestern country they concluded that a theological department would not meet the necessities of the case, and that a large, well-equipped seminary, altogether distinct from other institutions, should be established in some one of the largest cities in the Southwest. The Synod of Kentucky, therefore, about two years ago submitted to the other Synods of the Southwest a proposition in which it was agreed that they would co-operate with those Synods in establishing a seminary at Nashville, Louisville or St. Louis. The Synods to which this proposition was submitted embraced Nashville, Memphis, Missouri and Arkansas. All of these Synods, with the exception of Missouri, were already supporting the Southwestern Presbyterian University at Clarksville, Tenn., which has a theological department, and, while the Synods of Nashville and Arkansas appointed committees of conference on the subject, yet, as the other Synods supporting the Southwestern University declined to go into the movement, nothing came of it so far as these Synods were concerned.

It was found, however, that a large number of ministers and others throughout these Synods were in cordial sympathy with the Kentucky Synod's proposition. The Synod of Missouri took action looking toward co-operation, and, at the last session of that Synod, in October, it decided to unite with the Synod of Kentucky in founding a seminary in Louisville.

According to the original proposition made by the Kentucky Synod, the Synod securing the location of the seminary in the city within its borders was to provide \$100,000 of endowment and at least \$35,000 for buildings and grounds. Up to this date the endowment secured is between \$70,000 and \$80,000. Almost \$50,000 has been raised in Louisville or pledged for grounds and buildings. Other subscriptions have been made for other purposes connected with the support of the institution, and it is now certain, says the Rev. Dr. Charles R. Hemphill, that the endowment will reach be-



yond the \$100,000 within the next few weeks. In consequence of this speedy success, the directors elected by the Missouri Synod and Kentucky Synod met in Louisville last week. The directors from the Missouri Synod were the Rev. R. P. Farris, D.D.; R. G. Brank, D.D.; S. M. Neel, D.D.; W. H. Marquess, D.D.; and the Rev. John Fleming Cowan, D.D. The directors representing the Kentucky Synod were the Revs. E. M. Green, D.D. W. F. V. Bartlett, D.D.; W. L. Nourse, D.D.; H. M. Scudder, D.D.; C. R. Hemphill, D.D.; Mr. A. J. Alexander and Col. Bennett H. Young.

A full conference was held by the directors in regard to the plan of organization and government of the institution. After a comparison of views Col. Bennett H. Young was appointed a committee to secure a charter, and the Rev. C. R. Hemphill, D.D., and the Rev. W. H. Marquess, D.D., President of the Westminster College, Missouri, were appointed a committee to draft a constitution for the proposed seminary. These committees are to report to the directors at an early day, and steps will then be taken to convene the Synods in extra session for the purpose of adopting the charter and constitution, and for the election of a permanent Board of Directors. The committees expect to make their reports within two or three weeks, and the Synods will probably convene before April. No effort will be spared to open the seminary in September and equip it with a corps of able professors.

While the constitution has not been framed as yet, the likelihood is that some modifications of the common form of organization in the seminaries will be made. The principal modification suggested is that of adopting the university system of schools, as distinct from the curriculum. This idea was suggested about twenty years ago by the Rev. Dr. Dabney, of Virginia, one of the ablest theologians and professors the American church has produced, in a memorial on theological education presented by him to the Presbyterian General Assembly.

Concerning the prospects for the Seminary the Rev. Dr. Hemphill said yesterday: "The deepest interest has been shown in this work throughout Kentucky and Missouri, and, in fact, throughout the whole Southwestern Presbyterian Church. No one of the institutions for the training of young men for the ministry in this Church is situated in a large town, and it appears to many of the wisest and most thoughtful men of the Church that there should be one seminary, at least in a large and growing city. Louisville has many advantages as a location. Its size and continuous growth, its large Presbyterian constituency and its accessibility are all reasons for founding the institution here. The students, while securing their scholastic equipment, will have abundant and varied forms of Christian work, which will provide practical training of incalculable value.

"The family of the Rev. Dr. Stuart Robinson have tendered the gift of the valuable collection of books made by that distinguished divine, and, as this collection numbers 2,000 or more of well-selected volumes, it will make an excellent foundation for a library. Intimations of other gifts of like character have been received, and the Rev. Dr. R. S. Symington, formerly of Missouri, but now of California, has announced his desire to make a large donation of books.

"No site has been determined upon as yet, but various eligible ones have been suggested and will be considered. In the event that a permanent location, such as is desired, can not be secured in time a suitable building will be leased or like provision made which will not retard the opening of the seminary in September. The prospects for the institution are bright and it is the purpose of those to whom the work is intrusted to use every effort to

provide the ablest faculty, four or five in number, that can be found in the Church, and to give the students every facility that the best equipped institutions of the country offer. The numerous friends which the institution already has will see that the endowments are steadily increased and made adequate to every need of the institution."

The Rev. Dr. Hemphill did not feel warranted in making public the names of those who have given most liberally to the institution. The committee appointed in regard to securing the endowment consists of the Rev. Dr. Blanton, Chancellor of Central University, and the Rev. Dr. I. S. McElroy, who were appointed by the Synod of Kentucky. Details as to the endowment fund Dr. Hemphill thought should be left to them to make public at their discretion, but he did not hesitate to state that very generous donations have been made by a number of Louisville gentlemen, and that the success met with dispels any fear of probability of a failure of the enterprise.

At a called meeting of the Synod of Kentucky in March, 1893, the Synod accepted the charter and constitution for the proposed Seminary.

The General Assembly met in Macon, Georgia in 1893. The Committee on Theological Seminaries reported that the charter, constitution, and first report of the Directors of the Louisville Theological Seminary had been received, and that the Seminary would open October 2, 1893. The Seminary would be under the direction and control of the Synods of Kentucky and Missouri and any other synods which might later be associated with them. Article 2. of the constitution reads as follows:

The General Assembly of the Presbyterian Church in the United States shall have the right of general supervision over the interests of this Seminary, and for this purpose the directors shall lay before the Assembly at its annual meeting a report setting forth the existing condition of the Seminary, and the Assembly may advise and recommend measures for its welfare. Should the Assembly see reason at any time to object to any of the acts of the directors or other authorities of the institution, it may send down in writing to the directors or Synods its opinions in the premises; but it shall have no controlling negative except in the election or transfer of professors, nor the right to originate any measures for the management of the Seminary.

The Assembly welcomed "This new and vigorous foundation of theological learning" and accepted the right of general supervision of the Seminary.

On October 2, 1893, the doors of the Seminary were opened. The following professors were on hand to greet the students:

The Rev. William Hoge Marquess, D.D.  
The Rev. Charles R. Hemphill, D.D.  
The Rev. Francis R. Beattie, D.D.  
The Rev. Thomas Dwight Witherspoon, D.D.  
The Rev. Thompson McDonald Hawes, D.D.  
The Rev. Edwin Muller, D.D.

The Sunday School classrooms of the Second Presbyterian Church were used as Seminary classrooms. A house on the northeast corner of First and Jacob Streets was acquired for a dormitory. Other houses in the neighborhood were also used for dormitory purposes.

The theological students of the present day would find it hard to live under the same conditions as the early students. The compiler has been fortunate in getting reminiscences from several of the early students.

### *Early Alumni Speak*

The Rev. William Crowe, D.D., who entered the Seminary on its opening day and has through the years served the church faithfully, being Moderator of the General Assembly in 1932, gives the following memories of Louisville Seminary as a member of the Class of 1896:

I was one of thirty men who arrived at the Louisville Seminary on October 2, 1893, the opening day of the institution. Several of the men were missionaries from foreign fields who were at home on furlough, among whom was R. E. McAlpine, one of our pioneer missionaries to Japan. Isaac M. Yonan, a young Persian who had come to this country, was also in the number. So far as I know, only three of those who were present on that opening day are now living.

The initial quarters for the Seminary were in the Sunday School section of the Second Presbyterian Church. The dormitory was an old residence at the corner of Second and Jacob Streets, next door to the home of Dr. Hemphill, who lived next to the church building. Mrs. Branham was house-keeper for the students and her domestic staff consisted of a cook, house-maid and a lame Negro man who was the man of all work around the premises.

If ever a theological seminary started on a shoestring, that was the one. Dr. Beattie, the teacher of Systematic Theology, had been brought to Louisville from Columbia Seminary. Dr. Beattie was also bursar for the infant institution. He was a Scotch-Canadian, and his Scotch thrift was tested to the utmost to keep the concern from going into bankruptcy during the first two or three years. The economy that Dr. Beattie practiced was reflected in our use of coal oil lamps for study and in the limited menu to which the students had to adjust themselves. Suffice it to say that no one under that roof developed a case of gout from overfeeding.

We went through that year with little time for relaxation. Between October and the following May, we had one holiday, namely Christmas Day. The devotional exercises were held each morning in the church chapel after which the several classes met in the Sunday School classrooms. Dr. Beattie taught Systematic Theology and Apologetics; Dr. T. D. Wither-  
spoon, Pastoral Theology and Homiletics; Dr. William H. Marquess, Hebrew and English Bible; Dr. Hemphill, New Testament Greek; Dr. Edwin Muller, Church History; and Dr. T. M. Hawes, Public Speaking. That was long before the day when seminaries were giving attention to the techniques of Religious Education and Church Management.

Despite the limited quarters and the fact that the institution was in its experimental stage, the students enjoyed themselves and acquired the necessary training that sent them out as competent preachers for the extension of the Kingdom both at home and abroad. The first class that completed the three years consisted of sixteen men, among whom were several who became distinguished foreign missionaries. By the end of the third year, the student body numbered sixty men. The work was continued in the Second Presbyterian Church until the property at First and Broadway was secured, on which stood one of the old Louisville mansions, characteristic of the Broadway homes of that period. Afterwards the present Seminary buildings, which still stand as an ornament to the city, were erected on that site. The Seminary from that day to this stands on its own record as a contributor to the advancement of the Kingdom of God at home and abroad.

The Rev. Lindsay E. McNair, D.D., of the Class of 1895, now Pastor Emeritus of the First Presbyterian Church of Orlando, Florida, has had a distinguished career in the ministry. In writing of his early days at Louisville Seminary he says:

The writing of a history of Louisville Seminary has been entrusted to splendid hands. This will be a treasured volume when the work has been accomplished.

I have been asked to prepare a brief statement touching the early days of this our great institution with a few personal reminiscences. In the early days, life in the Seminary was less formal than we find it to be at the present time. The student body was small, and intimate personal contact was more easily established.

I entered Louisville Seminary in the fall of 1894 as a Senior, after having had my first two years at Union, then located at Hampden-Sydney, Virginia. I had only one brief year at Louisville, but looking back it was a year filled with priceless memories. No student body has ever left a deeper influence in the church. To mention only a few well known missionaries, look at these names: Morrison, Yonan, Mercer Blain, Harry Myers, "Will" Junkin, etc . . . , names to be remembered in the history of great missionaries. Very naturally I am gratefully thinking of the instructors of that day. At that time, and now, it has seemed amazing that, in a new and small institution, such great "Lights" could have been assembled in one faculty. Read these names and remember their outstanding power in the Church: Doctors Witherspoon, Hemphill, Lyons, Marquess, Beattie, Muller and Hawes! To sit at the feet of such men was a rare privilege. They were great scholars; they were magnificent teachers; they knew how to preach.

In contrast to the fine beautiful equipment and surroundings of our present great Seminary, the material provisions were very modest and rather uncomfortably prepared. The fine liberality of the great old Second Church made it possible for us to enjoy within the Sunday School building some very lovely rooms used for classrooms. Not so much can be said for our eating and sleeping quarters. Very old, unsightly, uncomfortable buildings were secured all along Second Street and short intersecting streets. My beloved roommate and I found some trouble in getting all the rest we wanted because of the assembly of so many rats making merry and once or twice greeting us with a bite as we tried to sleep. But what did this matter? Did not a great man say, "A university is a student on one end of a log and Mark Hopkins on the other?"

So much I could write, but just one more tender remembrance. I went to Louisville not knowing the real joy awaiting me. Upon our first meeting, I fell in love with one of Louisville's most lovely and beautiful girls. She was only 19 and exceedingly popular. Winning this flower was more difficult than the Seminary course. But she became my wife and my inspiration for 52½ years in our ministry, going Home just two years ago. How happy I have been; how sweet the memories; how I thank God for Louisville Seminary!

The Seminary is great today. No institution today can boast of higher rating on the part of the faculty, or feel more pride because of the ability, training, and character of the young men going out into the glorious ministry of our Lord Jesus Christ.

The beginning of Louisville Seminary was marked by great faith; the years have witnessed great achievements and under God's blessing the future will be greater than all.

The Rev. James H. Taylor, D.D., of the Class of 1897, was Woodrow Wilson's pastor during Mr. Wilson's residence in Washington and conducted the President's funeral. Dr. Taylor has penned for us some of his memories of Louisville Seminary:

Upon my graduation from Yale University in 1894, I planned to enter Columbia Theological Seminary, then located in Columbia, South Carolina. Many of my Yale classmates urged me to go to Princeton Seminary, but I wanted to attend an institution in the South and meet the men with whom I would be associated later. Consequently, in the fall of 1894 I entered the Seminary in Columbia. One important reason for going there was that Dr. John L. Girardeau, one of the great men of the Church, had been Pastor of Glebe Street Presbyterian Church in Charleston, South Carolina, and later was Professor of Theology in Columbia Seminary. He had been the pastor of our family until his departure to Columbia. Glebe Street Church soon dissolved, and many members went to the First (Scots) Church, to the Second Presbyterian Church and to Westminster.

As Dr. Girardeau retired in 1895, I decided to go to the Louisville Seminary and follow Dr. Francis R. Beattie, who had preached in Charleston during several summers and was a constant guest in our home and a close friend of the family. In response to my letter stating that I was going in September to the Louisville Seminary, Dr. Beattie wrote and invited me to stay in his home. I paid the same board there that the other students paid at First and Broadway. In those days most of the classes were held in the Sunday School rooms of the Second Presbyterian Church, while the house at First and Broadway and the old stable also were used as dormitories and a refectory. In my senior year the classes, most of them, were in the rooms on the first floor of the house at First and Broadway.

The professors in the Seminary at that time were remarkable men. Of them, I think it can be said that there were "giants" in those days. Just consider for a moment Beattie, Hemphill, Marquess and Witherspoon. I am sure that every man who sat under the teaching of these men will agree on this estimate. Consider them in alphabetical order.

Dr. Francis R. Beattie was Professor of Systematic Theology and a splendid teacher. He had the art of imparting knowledge. He was far ahead of his time as he furnished the class with what seemed to be a mimeographed outline of every lesson. He called this outline a "syllabus." The



course in Theology was three years, and at the end of that time the "syllabi" would be a complete resume of Theology. One day Doctor Beattie asked me if I thought the students were really getting an understanding of Theology. I said to him, "Doctor, you can teach Theology to a curbstone and it will get it." I recall how he just lay back in his chair and chuckled over it. His book entitled *The Presbyterian Standards*, issued in 1896, ought to be in the library of every Presbyterian preacher. His book entitled *Apologetics* is a masterly compilation of apologetic and philosophical writings on the subject. Dr. Beattie died at the age of forty-eight.

Dr. Charles R. Hemphill was a man of charming personality and a loyal friend. He taught the Greek New Testament and knew how to make it most interesting. I do not recall that his classes were ever dull or ever seemed too long. He was a splendid preacher, and many of us attended the services at the Second Presbyterian Church of which he was the beloved pastor. It was my privilege in later years, with the valuable and influential help of Dr. Harris E. Kirk of Baltimore, to get Mr. Frank R. Salisbury of London to paint the portrait of Dr. Hemphill, which portrait hangs in the Library of the Seminary. Mr. Salisbury has painted many of the Royal Family of Great Britain. The Seminary is fortunate to have this portrait of our beloved President of the Seminary.

Dr. William Hoge Marquess, our Professor of Hebrew, was a dynamo. He was always going at high speed. He had a most comprehensive and thorough knowledge of the Bible and on a moment's notice could give the contents, the argument, the teaching, and the exegesis of any book. He simply overawed us with his knowledge of the Bible. He knew the Hebrew of the Old Testament likewise and made the study of the Old Testament not only valuable but also most interesting. He was a member of the Pendennis Club in Louisville, where he soon acquired the reputation of being a most formidable debater.

Dr. T. Dwight Witherspoon was our teacher of Homiletics. Here was a very kind and considerate teacher. There was something strangely spiritual about him that made us show him reverential respect. He had an uncanny way of analyzing our written sermons. On one occasion he marked my sermon with the words, "You will find this sermon hard to preach," indicating the place. I thought that I would try it. When Henry Sweets asked me to preach at his mission, I accepted and started on the sermon. All went fairly well for a short while and then I stalled. The best thing to do was to stop; so I stopped. Later I went to Dr. Witherspoon with the copy of the sermon and told him I had tried to preach it. With that gentle smile he said, "And how did you come out?" I said, "I didn't come out." Then he explained it to me. Ever after I had the most exalted opinion of his judgment. He was also a splendid teacher.

Dr. Edwin Muller had the course in Church History and with the exception of that course, I saw very little of him. He was Pastor of the Church at First and Ormsby Streets, and I went quite often to his services. I was very fond of Church History and have done some writing and lecturing in that line. The best man in our class in Church History was Harry Myers, our hero-missionary. We often sat side by side in the class and I admired him greatly, not only for his intellectual ability, but also for his fine friendship.

Dr. Thompson McDonald Hawes was our teacher in public speaking. He was a charming gentleman and an inspiring teacher. He had been a teacher of elocution in Moody Institute in Chicago. While teaching in our

Seminary, he was pastor of the Highland Presbyterian Church. He had a remarkable voice and could use it with great skill. Dr. Hawes and Dr. Hemphill would read stories from Uncle Remus and Dr. Hemphill being a South Carolinian could give the right pronunciation and emphasis. Dr. Hawes would recite. They made a splendid team. It was my privilege to see Dr. Hawes in Atlantic City a few days before he suddenly died. As we walked together on the Boardwalk one evening, I thanked him for all that he had done for me and told how much I had been benefited by his instruction.

These men have now gone. Dr. Witherspoon was Moderator of the General Assembly in 1884; and Dr. Hemphill was Moderator in 1895. It is fine to look back on those happy days in Louisville Seminary and to pay some slight tribute to those splendid teachers and noble Christian gentlemen whose lives and examples have been inspiring. Surely it can be said, "There were giants . . . in those days."

The Rev. Henry Woods McLaughlin, D.D., of the Class of 1896, after serving in several pastorates, served the New Providence Church in Lexington Presbytery, Virginia, 1909-1916. During his sixteen-year pastorate in this large historic church, Dr. McLaughlin became well known and as a result he became Director of the Country Church Department of the Presbyterian Church, U. S. Just six weeks before his death in 1950 Dr. McLaughlin in giving some impressions of Louisville Seminary said in part:

Dr. Hawes' classes in public speaking were not only entertaining but exceedingly helpful to me in my ministry. In later life Dr. Hawes said to me one day, "I used to wonder whether my time spent in teaching was worthwhile but I notice in meetings of synods and General Assemblies that the men I taught can always be heard when they get on their feet."

Dr. McLaughlin was an admirer of all of the members of the faculty but he had a special liking for Dr. Hemphill.

Dr. Hemphill was one of the truly great men of the church. He had the ability to make men enthusiastic about his classes. In speaking of Dr. Hemphill, I am reminded of what one of my elders said to me one day. This elder, when a young man, furnished General Robert E. Lee with beef in Lexington, Virginia. I said to him, "What impression did General Lee make upon you?" He answered, "I never saw General Lee that he didn't make me want to straighten up and be a man." That was the kind of impression Dr. Hemphill always made upon me, even down to the time of his last illness when I visited him in his room.

Several years after the Seminary was opened, Mr. Walter N. Haldeman, owner of the *Louisville Courier-Journal*, bought the Barrett residence at First and Broadway and gave it to the Seminary. This was a handsome ante-bellum home. It replaced the Sunday School rooms of the Second Church for class purposes. The third story was used for a dormitory. This building was used until replaced by the Grant-Robinson building.

The faculty remained unchanged until Dr. Witherspoon's death in 1898, when the Rev. John Sprole Lyons, D.D., succeeded Dr. Witherspoon.

Louisville Seminary never had a president, but the chairman of the faculty performed many of the duties of the present-day president.

Louisville Seminary did a great work for the church from 1893 to 1901. In 1901 it was united with Danville Seminary to form the Presbyterian Theological Seminary of Kentucky.

There have been many generous donors to the Louisville Seminary, among whom were Walter N. Haldeman, George Swearingen, Bennett H. Young, A. J. Alexander, who gave \$100,000, and W. T. Grant. Mr. Grant by his will left his entire fortune of nearly \$300,000 to the Seminary. This gift is interesting. Mr. Grant was born in Scotland and his mother wished him to be a Presbyterian minister, but he never felt the call to preach. He was a very devout Christian and an able business man. His gift to Louisville Seminary was in answer to his mother's prayer, making possible the preaching of the gospel by hundreds of qualified ministers. Part of the Grant bequest was used to erect Grant-Robinson Hall, the remainder serving as endowment.

### *Some Interesting Notes*

Living conditions in 1953 were quite different from living conditions in 1893. In the first annual catalogue of Louisville Seminary 1893-1894, there is this interesting statement:

#### *Expenses*

There are no tuition fees or charges of any kind. A dining hall is conducted in connection with the dormitories, where board of excellent quality is provided at cost price. Board, light, fuel and attendance is furnished for \$12 per calendar month. The board is, ordinarily, to be paid in advance, in order that supplies may be obtained at cash rates. Text-books are procured at reduced rates.

The dormitories and dining hall are in charge of a thoroughly competent matron, and one of the professors acts as intendant. The matron, at present, is Mrs. Mary E. Branham, and under her efficient management the students have all the comforts of home.

### *A Missionary Seminary*

At the second meeting of the faculty on October 3, 1893, "Dr. Witherspoon, Dr. Beattie, and Professor Hawes were appointed

a committee on the question: How to promote the missionary spirit in the Seminary."

This committee later reported that they recommended that one day in each month be set aside for missions, that a member of the faculty preside and make a missionary address, and that several students speak on topics assigned by the faculty. Many of the graduates of the Seminary became missionaries.

### *Married Students*

Seminaries today face the problem of housing married students. In its first report to the Board of Directors in 1894 the faculty used these words:

In this connection there is a perplexing question which the Faculty desires to bring to the attention of the Board. It is in reference to the accommodations for the married students who bring their families here. In all we have had six married students in the regular course this year . . . . The Faculty feels that for the future some well defined plan should be formed in regard to the accommodation of married men whose families are with them. First of all it would advise all married students who desire to attend the seminary to leave their families at home, if possible, in charge of friends or relatives during the period of the seminary session. If, however, this cannot be done, and the student must bring his family with him, the Faculty deems it best for such students to obtain rooms in some private house in the city, or to rent a cottage.

In this same report to the Board, the faculty suggested having a summer school:

The plan proposed would be to hold a brief session of a month or six weeks, during which special courses of study would be offered to ministers, students, elders and other Christian workers. The Faculty simply solicits the approval of the Board for this proposition; and the permission of the Board to use its property for this purpose.

Although this plan was not executed, it shows that the faculty was composed of forward-looking men who wished to make the Seminary useful to the whole church.

### *Dr. Dabney's Lectures*

One of the high lights of the session of 1894-1895 was a course of lectures by Dr. Robert L. Dabney on the subject: "Philosophy in Relation to Theology." The writer remembers seeing Dr. Dabney at this time. Dr. Dabney was blind and someone had to lead him when he entered or left the church.

### *The Janitor*

By October, 1895, the faculty must have felt that too much of the Seminary's money was lying idle; therefore, we find this

minute: "On motion, the janitor was recommended to the Board of Directors for an increase of salary amounting to two dollars a month."

### *Conference of Theological Seminaries*

This minute is extracted from the "Minutes of the Faculty," dated October 20, 1896:

On motion the Clerk was instructed to write to all of our Southern Presbyterian Theological Seminaries proposing to them that a general conference of representatives from the Faculties of all our Seminaries be held at the next meeting of the General Assembly, in the city of Charlotte, North Carolina, for the purpose of discussing certain matters pertaining to the welfare of our institutions (Theological).

### *Books Catalogued*

The Board of Directors held the annual meeting May 1, 1894. At this meeting Miss Eva Witherspoon was thanked for cataloguing the books in the library, and as an expression of the Board's appreciation the treasurer was instructed to give Miss Witherspoon twenty-five dollars.

### *Notes on the Faculty*

The Rev. T. D. Witherspoon, D.D., died in November, 1898, and the faculty passed a beautiful memorial resolution concerning the life and service of Dr. Witherspoon.

The Rev. J. S. Lyons, D.D., was elected to succeed Dr. Witherspoon, and served from 1898 to 1901.

The Rev. Edwin Muller, D.D., one of the original members of the faculty, resigned in 1901 to become Pastor of the First Presbyterian Church in Lexington, Kentucky. After the resignation of Dr. Muller, the Rev. Henry Alexander White, D.D., Professor of History in Washington and Lee University, Lexington, Virginia, was called to succeed Dr. Muller, but declined the call.

In 1893 when arrangements were being made for the Seminary, Dr. W. W. Moore of Union Seminary was the first professor elected. A long correspondence passed between Dr. Hemphill and Dr. Moore in which Dr. Hemphill urged Dr. Moore to accept the call. Dr. Moore could not be released by Union because he did not have time to give a sufficient notice to the Board of Union Seminary. Dr. Hemphill and Dr. Moore



were devoted friends; therefore, it was a keen disappointment to Dr. Hemphill not to have Dr. Moore as his colleague. As a result of negotiations with Dr. Moore to come to Louisville, the Board of Union Seminary soon agreed to the removal of that institution from Hampden-Sydney to Richmond. Later Columbia Seminary saw the necessity for a change and today that institution is doing a splendid work in Decatur, Georgia. So in a way Louisville has indirectly contributed to the growth of two of her sister Seminaries.

## Chapter 6

# THE CONSOLIDATED INSTITUTION: FIRST DECADE 1901-1910

For many years there was a growing sentiment among the members of the two Presbyterian Synods in Kentucky that their educational work in Kentucky should be combined. This happy result came in 1901 when Central University, in Richmond, was combined with Centre College, in Danville, and the Danville Seminary was united with Louisville Seminary, in Louisville. It took much work on the part of the leaders to get the agreement to consolidate these institutions. There was opposition in the Synod and the General Assembly of the Southern Church.

In the Southern General Assembly of 1901, the Rev. S. Taylor Martin and four others offered a protest against the consolidation. One objection was stated in the following manner:

We deplore the consolidation because it is a serious menace to the peace of the church. We apprehend trouble in bringing together in the board and in the faculty men of diverse views, representing different churches, and we fear that the provision for numerous vetoes from the two Assemblies is calculated to produce friction, controversy and strife. We now hold pleasant fraternal relations with the Northern Church, and we deplore any disturbance in the work allotted to us in the providence of God.<sup>1</sup>

The authors of this protest of fifty-one years ago proved to be poor prophets. The writer was a member of the first class under the consolidation in 1901 and has served on the Board of Directors for thirty years. During his student days there was harmony among the faculty and the students. There has been a gracious fellowship among the members of the Board with whom he has served for thirty years.

The Rev. James B. Carpenter, D.D., of Holly Springs, Mississippi, who entered the Seminary in 1901 in the first class of

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<sup>1</sup>Presbyterian Church in the United States, *Minutes of the General Assembly*, 1901, p. 61.



LOUISVILLE SEMINARY QUADRANGLE

the consolidated seminary, has given us some impressions of The Presbyterian Theological Seminary of Kentucky, 1901-1904:

The class which entered The Presbyterian Theological Seminary of Kentucky in the fall of 1901 was the first group of students to take its entire theological course there, after the consolidation of the Seminary of the U. S. A. Church at Danville and that of the Southern Church at Louisville. From the Danville faculty Dr. C. K. Crawford, Dr. Claude B. H. Martin, and Dr. J. M. Worrall taught in the consolidated school at Louisville, while Dr. C. R. Hemphill, Dr. F. R. Beattie, and Dr. W. H. Marquess were in the new faculty after serving in the U. S. school at Louisville. In the latter group also was Dr. T. M. Hawes, pastor of the Highland Church, who taught elocution. Later the U. S. A. members of the faculty were joined by Dr. H. E. Dosker, professor of Church History.

So far as I could tell, these united groups of teachers and students worked together amicably and efficiently. One never heard church union advocated, yet the Seminary was an eloquent demonstration of "how good and pleasant it is for brethren to dwell together in unity."

In the fall of 1901 the school was housed in the old Barrett residence, at the corner of Broadway and First Streets, where the Seminary buildings now stand. Later the Long residence, next door east, was acquired and used for a dormitory. The Seminary also owned and used a dormitory at 821 Second Street. Mrs. Branham was then matron, but soon she resigned and was succeeded in that position by Miss Emily Sudduth.

As I look back upon the Seminary of those days, I see it as a well-rounded school of the prophets. Our teachers were both capable and efficient. They provided a solid grounding in the courses offered, and at the same time the work was practical and "down to earth." We were never allowed to forget that we were to aim at becoming "workmen that needed not to be ashamed" in proclaiming the Gospel message and in building the church.

Courses in Old Testament Hebrew and New Testament Greek were supplemented by careful training in the English Bible. Strange to say, the latter type of instruction in those days was something of a novelty, and Dr. Marquess gave us work about which the boys were enthusiastic. Dr. Hemphill, who had been an outstanding pulpit orator when pastor at Second Church, Louisville, taught the course in Homiletics, and this was admirably supplemented by Dr. Hawes' training in public speaking and by the monthly homiletic exercises, held in chapel in the presence of the faculty, the students, and their "dates"—exercises in which every theolog was expected to take part, and for which he would come in for his due share of unsparing faculty criticism. While a student was discouraged if he were inclined to give too much time to missionary work, that is, where it might interfere with his seminary studies, there was nevertheless, abundant opportunity for each one to try his gifts here and there, and to mark the main points of weakness which he ought to overcome. The saintly John Little, who led the well-known colored missions in Louisville, enlisted the help of many students for teaching Sunday-afternoon classes. And what an example he was in self-forgetful service to others! The boys called him "The Bishop." One can never forget him.

In the three-year period of which I write, the large Baptist Seminary was located only about three and one-half blocks west of our school, on Broadway. Sometimes the Baptists had lecture courses to which we were

invited. I recall hearing their invited guests, Dr. Noah K. Davis and Dr. James Stalker, on such occasions. Some pulpit models in Louisville churches, whom the students heard in those days, were Dr. Peyton Hoge at Warren Memorial; Dr. J. S. Lyons at First Church; Dr. Neander Woods at Second Church; and Dr. Kinsey Smith at Fourth Avenue, who made a strong appeal to those who liked the philosophical type of sermon. Dr. Carter Helm Jones was then Pastor of the Broadway Baptist Church. Many of the boys at the Seminary would go to hear him, while some would drop in at that church on Sunday mornings at the Sunday-school hour to hear the late New Testament scholar, Dr. A. T. Robertson, teach the Adult Bible Class.

During the first session, on April 15, 1902, the Rev. Claudius B. H. Martin, Professor of Church History, died. Dr. Martin was born in Livonia, Indiana, August 5, 1829, son of the Rev. W. W. Martin, D.D., one of the pioneer Presbyterian preachers in Indiana. He graduated from Hanover College in 1850 and from Columbia Theological Seminary in 1854. After serving in several pastorates in Indiana, he accepted the call to the Second Presbyterian Church in Danville, Kentucky, in 1881. In 1886 he became a member of the faculty of Danville Seminary. In 1901, he came to Louisville with Dr. C. K. Crawford and Dr. J. M. Worrall from the Danville Seminary. Dr. Martin exercised a fine influence over his students because of his beautiful character and ripe scholarship. He could quote from memory the first three books of "Paradise Lost." He was a brother of Dr. W. A. P. Martin, President of the Imperial Chinese University in Pekin and interpreter of China to the western world. Dr. W. A. P. Martin was present when his brother died.

Dr. Henry E. Dosker succeeded Dr. Martin in the Chair of Church History in 1903.

It soon became evident that the buildings of the Seminary were inadequate. Therefore, measures were taken to secure funds for these buildings. One by one the cost of the buildings was provided for by individuals. Dr. Hemphill secured most of the money for the erection of the beautiful quadrangle. The story of these buildings has been beautifully told by Dr. Hemphill, though one would not know that he was the instrument used to bring them into being. Dr. Peyton H. Hoge, who was Chairman of the Building Committee, has also written the story of their construction. The Seminary was fortunate in having Dr. Hoge for the Chairman of the Building Committee. A well-known minister once said that Dr. Hoge was the most



cultured man whom he had ever known. Dr. Hoge's culture is revealed in the group of buildings at First and Broadway. Persons competent to speak have pronounced them to be the most beautiful example of architecture in Louisville.

The Seminary suffered a great loss in the death of Dr. F. R. Beattie in 1906. He was one of the original faculty members in 1893 in Louisville Seminary. Dr. Beattie was not only a great teacher but also a man of fine business ability. He was the Intendant of the Seminary and it was through his thrift that the Seminary was able to get established on such small resources. Dr. Beattie early became interested in training young men for the ministry. During his pastorates of eight years before becoming a Professor in Columbia Seminary, fourteen young men became ministers from the churches which he served. In 1908 Dr. Robert A. Webb succeeded Dr. Beattie in the Chair of Theology.

Dr. C. K. Crawford resigned the Chair of Old Testament Exegesis in 1909, and in the same year Dr. J. Gray McAllister became acting professor. Dr. Marquess' health broke under the heavy strain of the seminary work and he resigned in 1911, to be succeeded in his Chair by Dr. McAllister. Until one reads the Minutes of the Board of Directors and the Minutes of the faculty, he will not know the sacrifice which the professors of the early years made to make possible the great Seminary of today. Their small salaries were often not paid until long overdue. They did editorial work and supplied vacant churches, and the honoraria thus received supplemented their salaries.

The endowment was not sufficient to yield enough money to pay the expenses of the Seminary. So the Board and the faculty held many conferences to attempt to get funds for the necessary expenses. Despite the handicaps under which the Seminary labored, it increased in power and influence and was recognized as one of the outstanding seminaries in America, which position it has continued to hold till the present.

In 1902 the Board of Directors reported:

Students	51
Total Assets	\$587,138.68

In 1910:

Students	58
Total Assets	\$750,764.06

In eight years, therefore, the total assets were increased by \$163,625.34.

When Dr. C. K. Crawford resigned, it was necessary to secure a professor to teach Hebrew. Dr. Henry W. McLaughlin has written how Dr. Cotton was called:

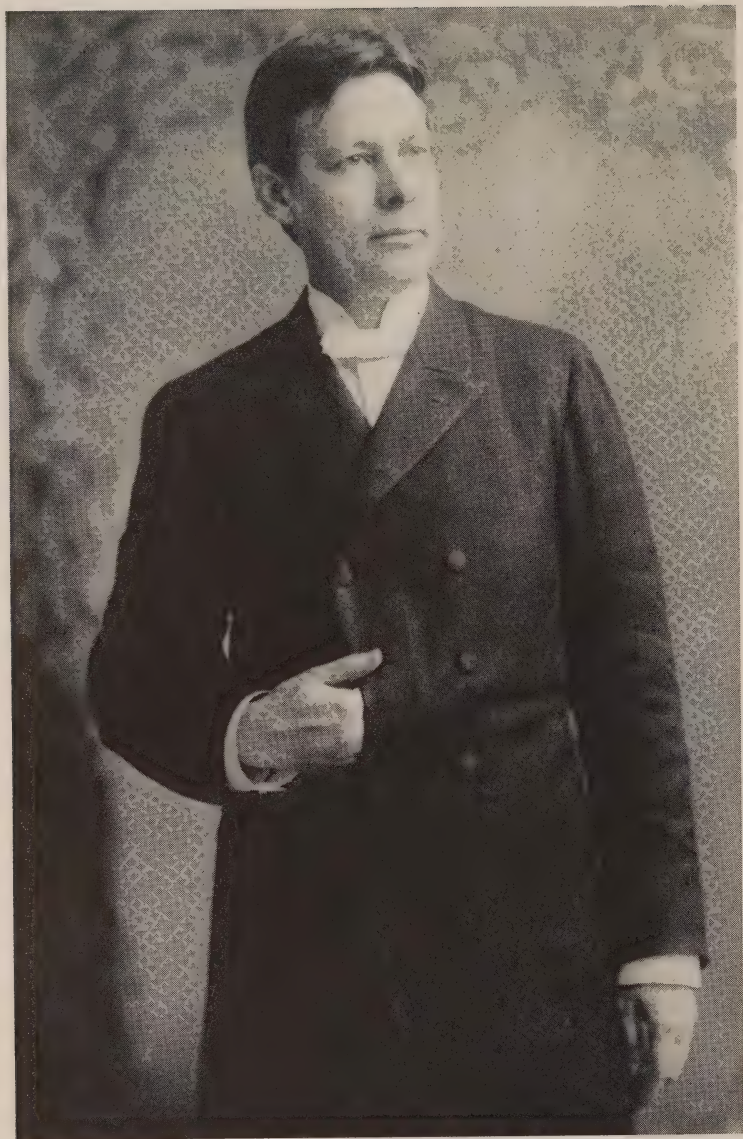
It was advisable that Dr. Crawford's successor should come from the Presbyterian Church, U. S. A. I attended the Bible Conference at Winona Lake, Indiana, where I took classes under Dr. Robert Dick Wilson of Princeton Seminary. I said to him, "Have you taught any men Hebrew who are able to teach Hebrew as attractively as you can?" I told him that Louisville Seminary was looking for a Professor of Hebrew. He gave me the names of two or three southern men whom he had taught, I told him that the man would have to come from the U. S. A. Church. He replied, "I would hate very much to have to give him up, but my assistant at Princeton could fill the position." I said, "Who is he?" He replied, "Jesse Cotton." I knew Dr. Cotton well, having travelled with him in 1902. We rode horseback together through Palestine. He had made a very favorable impression on me. I wrote to Dr. Hemphill and told him what Dr. Wilson had said about Dr. Cotton, and also of my personal knowledge of the man. He was called to Louisville Seminary and made good.

THE ADMINISTRATION OF  
DR. C. R. HEMPHILL  
1910-1920

For several years the Board of Directors had felt the need of a President of the Seminary. The acting head of the Seminary had been the Chairman of the faculty, professors serving in rotation in this capacity. In 1910 the Board elected Dr. C. R. Hemphill President of the Seminary. His teaching load was lightened and he spent much time in visiting church courts and individual churches in the interest of the Seminary. The choice of Dr. Hemphill was an admirable one. He had lived in Louisville for twenty-five years, having come to the city in 1885 to become the pastor of the Second Presbyterian Church. He was much beloved and was spoken of as the First Citizen of Louisville. He was well known throughout the bounds of the Presbyterian Church. In 1895 he was moderator of the Southern Presbyterian General Assembly. Dr. Hemphill was at his best when speaking in the church courts. He made many friends for the Seminary when he presented its needs.

Just one year after Dr. Hemphill became President, Dr. W. H. Marquess resigned. Dr. Marquess was one of the truly great teachers of the Bible. He had no superior in America. The Seminary was fortunate in having as Acting Professor, the Rev. J. Gray McAllister, D.D., who was elected Professor to succeed Dr. Marquess, and served with distinction until his resignation in 1925 to go to Union Seminary in Virginia.

Dr. Hemphill gave his attention to securing students and increasing the financial resources of the Seminary. During Dr. Hemphill's administration Mrs. John S. Kennedy, of New York, offered to give \$50,000, provided the Seminary should raise a like sum. The Seminary secured \$65,000; so the sum of \$115,000 was added to the resources of the Seminary.



THE REV. CHARLES ROBERT HEMPHILL, D.D.

Chief Founder of Louisville Seminary

This picture taken about 1895 when he was Moderator of the General Assembly

The curriculum was improved. In reporting to the Synod of Kentucky, in 1915, the Board spoke of four new courses as follows:

During the past year four new courses have been added to the department of Practical Theology, namely, Christian Sociology, Christian Ethics, Religious Education and Christian Missions. This makes the curriculum of this Seminary very complete in the subjects taught. In all directions the Faculty is seeking to make stronger and more perfect all its courses. Each year there are two post-graduate courses taught by members of the Faculty and offered to resident members of all denominations.

In 1915 the Synod of Appalachia was organized from the mountain sections of Virginia, North Carolina, Tennessee, and Kentucky. This Synod adopted the Kentucky Seminary as one of its educational institutions. The Seminary has been fortunate in having some very fine students from this Synod.

The First World War worked a hardship on the Seminary because young men were being called to the colors in defense of the country.

Severe losses came to the Seminary in 1919. General Bennett H. Young, who had served on the Board since 1893, and was a great benefactor, died; Dr. Robert A. Webb, Professor of Theology since 1908, and Dr. T. M. Hawes, who had been a member of the faculty since 1893, also passed away this year.

In 1920 Dr. Hemphill resigned as President and was elected Dean. Dr. John M. Vander Meulen was elected his successor.

Dr. McAllister has been good enough to record his impressions of the Seminary during his professorship, 1909-1925:

I think I shall take up this letter with impressions and reminiscences of the professors of Louisville Seminary, set down in an informal and chatty way. I went to Louisville Seminary the fall of 1909 from the stated supplyship of the Hot Springs, Virginia, Presbyterian Church, to attempt to carry on the work of Dr. William Hoge Marquess, who had broken under the strain, as I understood, of the double load; at the Seminary and at Crescent Hill Presbyterian Church. He was Professor of Biblical Introduction, English Bible, and Biblical Theology. The Chair of Hebrew was vacant, Dr. Clarence K. Crawford having resigned in 1909. I had met Dr. Charles R. Hemphill in May, 1905, at the inaugurations of Dr. W. W. Moore as President of Union Theological Seminary, Richmond, Virginia, and myself as Adjunct-Professor of Hebrew in that institution. Dr. Hemphill met me at the train when I reached Louisville and from that time on was one of the closest and most helpful friends I have ever had. During my first year of service at Louisville I taught courses in both Hebrew and the English Bible, though not the full courses in either. Dr. Jesse L. Cotton came as Professor of Hebrew and Hermeneutics the fall of 1910, so that in my second year I could give my full time to the work of English Bible. The continued ill health of Dr. Marquess made



it impossible for him to resume his work at Louisville, and I was elected to the professorship in 1911. For the next eight years there were six members of the faculty: Dr. Hemphill, in New Testament Exegesis (and President of the Seminary from 1910 to 1920); Dr. T. M. Hawes, Public Speaking; Dr. Henry E. Dosker, Church History; Dr. Robert A. Webb, Systematic Theology; Dr. Cotton, Hebrew; and myself. The fellowship of the faculty was ideal. The circle was swiftly and doubly broken in 1919 when during the Seminary vacation Dr. Webb and Dr. Hawes were taken from us for higher service.

I was much the youngest man in the Faculty when I came to the Seminary, but, as one of the members remarked, "every man was king in his own department." There was no change in this respect when Dr. Hemphill became President in 1910. Having a good deal of administrative experience while President of Hampden-Sydney College, I soon found myself helping in the general interests of the Seminary, especially in the matter of publicity. While at Hampden-Sydney I had established the quarterly Bulletin, with the annual catalogue as one of the four issues, the extra cost being met by the saving in postage—at pound instead of ounce-rate. I suggested a similar arrangement at the Seminary. Dr. Hemphill approved the suggestion and *The Register* (now in its 41st year) was started in 1912. Many churches in Kentucky were vacant at this time and the professors were busy from week to week in supplying them. I recall my extended service at Bowling Green, Frankfort, Shelbyville, Lexington, Paris, the last named for more than a year. There were also vacancies from time to time in the city and calls for other service on the part of the professors. Personally I have happy memories of the Pathfinders Bible Class, composed largely of teachers of Bible Classes from all over the city, which I taught at the Central Y.M.C.A. on Thursday nights through the last twelve years of my residence in Louisville. The professors did much work, also, at conference centers throughout the land.

Special mention should be made of the financial campaign of 1915. Mrs. John S. Kennedy of New York had made an offer of \$50,000 to the Seminary, conditioned upon a like amount being raised from other contributors. The amount was oversubscribed, a total of about \$115,000 thus being added to the Seminary endowment. Mr. Philo C. Dix, State Work Secretary of the Y.M.C.A. and a prominent Baptist layman, was director of the campaign. I was called on to record the minutes of the first inspirational meeting and was drafted as secretary of the campaign. I called Mr. Dix's attention to Mr. Moody's statement that when he started into an interdenominational campaign he expected to get 80% of the whole amount from Presbyterians. I asked Mr. Dix what he thought of the estimate. "Mr. Moody's wrong," he said. "In what respect?" I asked. "Well, I'd expect to get 90% from Presbyterians." The amount raised in the 1915 campaign seems small in terms of today, but it represented in purchasing power nearly twice as much as now.

Our attendance through the War years of 1916-18 was considerably reduced, and a number of enlisted men were quartered in Grant-Robinson Hall.

Dr. Hemphill, courteous, considerate, chivalrous, generous in his appreciation of the work of others, scholarly, practical, held the esteem and love of the great host who knew him down the years. He disliked the pen and yet was one of the most forceful and effective of the letter writers of his day, his letters to Dr. W. W. Moore when Louisville

Seminary was being founded showing breadth of vision and ecclesiastical statesmanship of the first order. Memories come crowding in of his steady, sacrificial work as President and of his early morning New Year's services at the Second Presbyterian Church, one especially, when he spoke feelingly on Isaiah 40:26, "... that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth," and made us see God leading the procession of the stars as a shepherd leads his sheep. Dr. Hemphill, as all who knew him will agree, was one of God's choicest gifts to the church of our day.

Dr. Hawes, handsome, lovable, and widely beloved, was the eloquent pastor of the Highland Presbyterian Church of Louisville and the outstanding humorist of the Synod of Kentucky, U. S. Like Dr. Hemphill, he knew when to use his humor and when to refrain, though he once told me that he sometimes restrained it by the hardest. Our family attended his church and so we knew him especially well. The students delighted in his course in Public Speaking. I once heard him say that he started into the work "with no salary, and the Board doubled it every year!" Some of us still remember a day in his church when four members of a family, sitting near the front, fainted one after the other. Dr. Hawes remarked later that "that's the way I mow 'em down."

Dr. Dosker was one of the most companionable of friends and a charming letter writer. Fishing was his prime recreation. He had a keen sense of humor and retained enough of his Dutch upbringing and accent to make him doubly interesting. The question of the pronunciation of Worcester came up in the faculty and it was referred to him. "Vooster," he exclaimed with gusto. There was a breeziness about him that was charming. The boys reported that he used to say in class, "You can't save souls by saving soles," suiting the action to the word.

Dr. Webb, with his classic features and his snow-white hair, was a striking figure in any company. He was a master of definition, and his depth and clarity of thought were the marvel of all who knew him. He held the Chair of Theology and brought distinction to it down to the end.

Dr. Cotton early won the confidence of students and faculty alike. He was indeed "diligent in business, fervent in spirit, serving the Lord." Though teaching what many consider the most unpopular subject in the Seminary, he proved himself one of the most popular of the professors and was idolized by his students. He was a man of solid achievements, of marked simplicity, a teaching preacher and an inspiring guide and friend.

Dr. Hemphill had long wanted to surrender the presidency to a suitable successor, and he was found in Dr. Vander Meulen, whose administration (1920-1930) both expanded and undergirded the institution in remarkable ways. Dr. Vander Meulen took rank as one of the greatest preachers of the time. For five years, from 1912 to 1917, he had been pastor of the Second Presbyterian Church of Louisville. The great Stuart Robinson, born 1814, was pastor of that Church from 1858 to 1881. The Second Church observed, I think, the centennial of Stuart Robinson's birth, in 1914, and Dr. Vander Meulen preached, as usual, a striking sermon. When he had finished he said: "The sermon I have just preached to you is word for word from the pen of Stuart Robinson." The story went the rounds that Dr. Vander Meulen burnt all his sermons when he came to Louisville Second so that he would be forced to do creative work. That his work was creative no one who ever heard him could doubt.

Dr. Whaling came to Louisville in 1921 after a record of successful service in the pastorate and eleven years of teaching and administrative work at Columbia Theological Seminary. He was a man of fine appearance and address, scholarly, fluent, quick in repartee and delightful in conversation. In 1924 he was chosen Moderator of the San Antonio General Assembly.

Dr. Pratt entered upon his work at the Seminary in 1924 as Professor of Missions and Evangelism and was destined to serve the Seminary twenty-four years, a longer period of service than any of the professors named, with two exceptions, Dr. Hemphill having served, first, Louisville Seminary and then the combined institution for a total of thirty-seven years, and Dr. Hawes, similarly, for twenty-six years. Dr. Pratt, a former missionary to Korea, brought to his task a firsthand knowledge of the mission field, special knowledge of world movements, wide contacts with church leaders, experience in the pastorate, enthusiasm for his work and tireless energy in the prosecution of it.

The later professors came after my day, though the first of them, Dr. Lewis J. Sherrill, had been a student in my classes (and a brilliant one) just before and after his service in World War I.

## *Chapter 8*

### EXPANSION FROM WORLD WAR I TO THE GREAT DEPRESSION

#### Administration of President Vander Meulen

1920-1930

The Board of Directors made a very wise choice in Dr. John M. Vander Meulen to succeed Dr. Hemphill as President. Like Dr. Hemphill, he had been pastor of the Second Presbyterian Church, Louisville, the members of which had taken such a large part in the early history of the seminary in Louisville. Also, he had been pastor of the large First Presbyterian Church, Oak Park, Illinois, so that his acquaintances were many in both branches of the Presbyterian Church which controlled the seminary.

Dr. Hemphill had been largely responsible in securing the money with which to erect the beautiful buildings and to provide sufficient endowment for the consolidated institution to have a new and promising start in the field of theological education. Dr. Vander Meulen was to prove himself to be a builder also. He had several clear objectives in view when he assumed the position of President—to increase the student enrollment, to enlarge the faculty, to broaden and strengthen the church relations of the seminary, and to undergird it financially.

#### *Increased Student Enrollment*

In the first year of Dr. Vander Meulen's administration, the total enrollment was 34 and the graduating class numbered 12. At once he set about visiting the colleges and recruiting students. The Liberal Arts College of the University of Louisville was almost next door to the seminary on Broadway at that time, and, since in that period of theological education there was no accrediting agency and each seminary was a law unto itself in establishing academic standards and practices, a



THE REV. JOHN M. VANDER MEULEN, D.D., LL.D.  
President 1920-1930



number of students came to Louisville Seminary and pursued courses toward their A.B. degrees at the University while also completing their theological degrees. With his winsome personality and by his inspiring sermons and addresses on college and university campuses, Dr. Vander Meulen attracted an increasing number of students to Louisville, so that the enrollment went upward to a peak of 106 in 1925.

### *Enlarged Faculty*

Meanwhile, able members were added to the faculty and the scope of teaching was broadened by extending the curriculum to keep pace with the developing duties and responsibilities of the ministry.

In 1921, Dr. Thornton Whaling, a brilliant theologian and former teacher and administrator, was called from the Presidency of Columbia Seminary to the Chair of Systematic Theology at Louisville. In addition to his teaching and administration at Columbia, he had served in the faculty of Southwestern Presbyterian University, at Clarksville, Tennessee; had been pastor of the First Church, Lexington, Virginia; and pastor of the First Church, Dallas, Texas, which for many years was the largest Presbyterian church in the South. While he was a member of the Louisville faculty, he was elected Moderator of the General Assembly in 1924. Generations of seminary alumni recall his devotion to Calvinistic theology as expounded by Charles Hodge, his standard assignments of "twenty pages for the next lesson," his explanatory diagrams used to interpret the mysteries of theology, and his dramatic interviews with various heretics, who were abruptly kicked out of the classroom after their heresies had been properly demolished with the three standard objections: (1) contrary to the Scriptures, (2) contrary to the common consciousness of mankind, and (3) perversion of the plan of salvation. Dr. Whaling was retired in 1929 and died in Columbia, S. C., in 1938.

Louisville Seminary was one of the first among Presbyterian seminaries to dignify the work of foreign missions by the establishment of a separate Chair of Missions and Evangelism. For the endowment of such a Chair, Mr. R. S. Reynolds gave the seminary securities amounting to \$57,200.00. In 1924, the Board called to that Chair Rev. Charles H. Pratt,

Ph.D., D.D., LL.D. His background for such teaching was admirable. He had been a missionary to Korea for one term, had done promotional and administrative work as a Secretary of the Executive Committee of Foreign Missions, had participated in ecumenical movements, and was pastor of the Trinity Church, Montgomery, Alabama, when he joined the faculty. Dr. Pratt brought to his students a contagious enthusiasm for missions and a passion for evangelism. Also, he loved the out of doors and was keenly interested in sports. Many of his former students will never be able to think of him apart from his position as umpire of the soft ball games of faculty members and students during fall retreats and spring picnics. After twenty-five years of teaching, he was retired, and his sudden death in Lake Worth, Florida, January 26, 1950, brought sadness to his former students and colleagues.

Another forward step in the development of the curriculum and the strengthening of the faculty was taken in January, 1925, when a brilliant young minister, who was destined to become one of the world's outstanding authorities in a new field of theological education, was called to the recently established Mary Hamilton Duncan Chair of Religious Education. Lewis J. Sherrill came from the pastorate at Covington, Tennessee, to this position. He had been marked by the faculty of Louisville Seminary as a brilliant scholar in his undergraduate years at Louisville. He completed his doctorate at Yale, and later received honorary doctorates of D.D., LL.D., and Litt.D. In 1930, when Dr. Hemphill was made Dean Emeritus, Dr. Sherrill was chosen to succeed him in the office of Dean. He was one of the most productive scholars the seminary has produced. Besides many published articles and book reviews, he wrote nine books while he was in the Louisville faculty. As Dean, he was a wise counsellor of students and a creative builder of the curriculum. At the national level of leadership in theological education, he was Executive Secretary, President, and Chairman of the Accrediting Commission of the American Association of Theological Schools. He held several important lectureships, including those at Yale, Union (Richmond), and Columbia Seminaries. The Sprunt lectures at Union were prepared and delivered after he had suffered the loss of his

vision to the extent of being no longer able to read visually. When this blow came to him, his friends gave him a recording device. He also mastered braille, and with dauntless courage carried on his work of teaching, writing, and preaching almost as if nothing had happened. After twenty-five years in the Louisville faculty, he resigned in 1950 to accept a call to the faculty of Union Seminary, New York. In token of the esteem in which Dr. and Mrs. Sherrill were held, alumni and other friends established in the Library *The Helen and Lewis Sherrill Foundation* of \$20,000.

Dr. J. Gray McAllister, who had been in the Faculty since 1909, resigned in 1925 to go to Union Seminary in Richmond, Virginia. Dr. McAllister took high rank as professor and preacher. Upon his resignation, Dr. Hemphill wrote him, May 15, 1925, a letter of appreciation as follows:

I hear the die is cast, and that you feel it your duty to accept the call to Union Seminary. I cannot tell you how deeply I grieve over your going from us. It is not only a heavy loss to the Seminary, a break in our Faculty, which I had hoped would remain intact for the rest of my days, but a personal sorrow to me. From the time of your coming, our association had been close and not a shadow has fallen between us; you early won my love which time has only made the stronger, and I shall surely miss your companionship. You have been ready to do more than your share of work, and have maintained your courage and faith in the future of the institution through the dark days that we have known. You can have the satisfaction of feeling that you have not spared yourself, and have put into the Seminary sixteen years of solid and successful work, so that you have built yourself into the institution, and will henceforth be a part of its history and whatever it may accomplish. I cannot write more, but I shall hope to see you soon. Let me add that my sense of bereavement includes Mrs. McAllister and the children.

With abiding affection and earnest prayer for God's best blessings to attend you in all your life and service for Christ and the great Seminary to which you go.

Faithfully your friend,  
C. R. Hemphill

Dr. Andrew W. Blackwood was called in 1925 to succeed Dr. McAllister, and held his chair until January, 1930, when he resigned to accept the professorship of Homiletics in Princeton Theological Seminary. Dr. Blackwood, through his books, has become one of the best known ministers in America. He has written of the happy years which he spent in Louisville Seminary:

During the period between September 15, 1925, and January 15, 1930,

Louisville Presbyterian Seminary seemed to me one of the best institutions of the sort in our country. As for the periods before and after the time when I there taught English Bible, I have more than a few favorable impressions, but I cannot speak from experience. During the years now in view the Seminary seems to me to have excelled in these respects:

1. The Faculty. No other Presbyterian Seminary in the country had a better staff, and only one now seems to have been as strong. Most of the others suffered from conditions that no longer obtain. Louisville then had a band of professors who excelled as teachers. Each of them had served as a pastor long enough to know the needs of the local church, and all of them could preach with popular appeal. Like the Southern Baptist Seminary, according to the Memoirs of former President John R. Sampey, Louisville Presbyterian expected each of the professors to have the heart of a pastor. It existed to prepare young men for the noblest work on earth, that of the parish ministry at home and on the mission field.

2. The Students. During two score years I have taught in a number of seminaries. Never have I had stronger, abler students than the best of those each year at Louisville. From schools as diverse as Davidson, Northwestern, and Park College, they came to us free from provincialism, zealous from sound learning, and eager to excel as church leaders. Some of them later went on for graduate work elsewhere, mainly at Edinburgh. A few have since become professors, but the large majority have done valiant service in the parish ministry.

3. The Teaching. The size of the classes made it possible for a man to do his best work as a teacher. Large enough to generate the right sort of enthusiasm, and small enough to permit all sorts of personal contacts, classes of twenty-five men called out the best a man could give. With all the present craze for large numbers, some of us feel that we have done our best teaching in smaller groups. At Louisville I enjoyed the classes all the more because I felt happy. According to Professor William E. Hocking, no teacher can do his best work unless he feels happy.

4. The Spirit. The faculty and the students together formed one large family. Although we professors lived at a distance from the school and from each other, we had many joyous gatherings for fellowship. During these later years Mrs. Blackwood and I have looked on those opportunities as among the most enjoyable of all our experience. We still cherish affection for many among the students and the faculty, including some who have fallen asleep.

5. The Library. In one respect Louisville Seminary, at that time, lacked, what I understand it has since largely attained, a good working library. On the other hand, the students had, in that community and its environs, all sorts of opportunities for "clinical work." In this respect and in others, the Seminary has kept going forward. May it continue to do so, by the blessing of God. Then the future will prove more than worthy of the past.

The death of Dr. Henry E. Dosker, in 1926, brought an end to the brilliant teaching career of one who had been Professor of Church History in the seminary since 1903. Dr. Dosker had the art of making history live before his class. He taught so vividly that one felt that he was actually seeing events which had transpired hundreds of years before. In addi-



tion to his historical scholarship and vivid teaching ability, he had a keen sense of humor. To the end of his days, he retained a Dutch accent. One of his students recalls the twinkle in his eyes as he sat on his desk, swinging one leg over the side, and warned his students against meddling in the affairs of the women's organizations of the church. Said he, "Boys, fen you get out into de pastorate, remember dis vun t'ing; always keep ten paces between you and de vimmen's auxiliary!"

To succeed Dr. Dosker in the Chair of Church History, and also to broaden and strengthen the seminary's teaching in the field of apologetics, the Board, under Dr. Vander Meulen's administrative leadership, called to the faculty Dr. Andrew Kerr Rule, son of a New Zealand missionary from Scotland. Dr. Rule was ably prepared to perform such a difficult twofold task. After receiving his A.B. and M.A. degrees from the University of New Zealand, he received a B.D. degree and a Fellowship in Apologetics from Princeton Seminary. On this fellowship, he pursued his Ph.D. in Apologetics in Germany and at Edinburgh University. Before coming to the seminary in 1927, he had served as Professor of Bible and Philosophy in the Friends University, Kansas, and in Illinois College. He has made scholarly contributions in writing as a contributor to *The Encyclopedia of Religion, Religion in the Twentieth Century*, and as editor and contributor to the supplementary volumes of the *New Schaff-Herzog Encyclopedia of Religious Knowledge*. He was awarded the D.D. degree by Centre College in 1947. With a strong loyalty to the Calvinistic system of theology, an encyclopedic knowledge of science and philosophy in their bearings on theology, a rare appreciation of the providence of God working out His purposes in history, an alert interest in international relations, and broad sympathies with the many students who have turned to him for counsel, Dr. Rule continues to make a strong teaching impact in a faculty of which he is now the senior member in years of service.

As Dr. Hemphill's advancing years made necessary the lightening of his teaching load in New Testament, Rev. Glover A. Daniel, a Humphrey Fellow of the Class of '24, was invited to serve as assistant in that field for two years. In



<sup>2</sup>  
1978, Dr. W. D. Chamberlain, a native of Glasgow, Kentucky, was called to the Chair of New Testament. He came to the faculty with a rich and varied educational background and ministerial experience. After college and seminary work for which he received three degrees, he had almost completed his doctorate in Semitic languages and Old Testament studies, when he was invited to specialize in Greek and New Testament studies, receiving his Ph.D. under Dr. A. T. Robertson, the celebrated Baptist Greek scholar. Besides pastoral ministries in two eastern churches and in the Westminster Foundation, University of California, he had taught in the public schools, in a military academy, and in Lafayette College and Trinity University before coming to the seminary faculty. In addition to his able teaching, he has delivered the Smythe Lectures, Columbia Seminary, 1941, written three books, and contributed numerous reviews and articles to religious journals, including a regular column, *Explain Please*, in *Presbyterian Life*.

The last Board actions of Dr. Vander Meulen's administration toward the building of a strong faculty involved his own transfer, in response to an urgent petition of the students, from the Chair of Homiletics to that of Doctrinal Theology; the call of Dr. John R. Cunningham, '17, to succeed him as President and to teach Pastoral Theology and Church Polity; and the call of a young Mississippi pastor, Frank H. Caldwell, '25, to succeed him as Professor of Homiletics. Although Dr. Julian Price Love's official call to succeed Dr. Blackwood in the Chair of English Bible came after the close of Dr. Vander Meulen's administration, he had already been teaching, part time, for two years, commuting from his Cincinnati post in the faculty of Lane Seminary, which was in process of being merged with McCormick Seminary in Chicago.

### *Church Relations Broadened*

Danville Seminary had been established as an institution related officially to the General Assembly, although in its establishment the Synod of Kentucky had manifested great interest and had assumed financial responsibilities. Louisville Seminary, U.S. had been established cooperatively by the

Synods of Missouri and of Kentucky. Thus when the two institutions were consolidated in 1901, the two synods of Kentucky, U.S. and U.S.A. and the Synod of Missouri, U.S., exercised control over the seminary, with the provision that other synods might be invited to share control with them. In 1916, the Synod of Appalachia had accepted such an invitation. Early in Dr. Vander Meulen's administration, the charter was amended so as to enlarge the membership of the Board of Directors from twenty-four to thirty-six, twelve of whom were to be from the U.S.A. Church and twenty-four from the U.S. Church. In 1922, the Synod of Alabama adopted Louisville Seminary as one of its educational institutions, and in 1923, the Synod of Tennessee took the same step. At the time of the consolidation, the corporate name of the seminary was "The Presbyterian Theological Seminary of Kentucky," but it was so commonly called Louisville Seminary that in 1927 the Board initiated an amendment by which the corporate name was changed to the "Louisville Presbyterian Theological Seminary." These changes brought many men of influence into direct contact with the seminary.

#### *Financial Undergirding*

Along with these other policies which were calculated to strengthen the institution, fruitful efforts were made in this decade to increase the capital funds held by the seminary. During 1922-23, as part of a church-wide movement in the U.S. Church, a "Million Dollar Educational Campaign" was waged in Kentucky on behalf of the several Presbyterian institutions in that state. This campaign yielded the seminary some \$17,400 in small, undesignated gifts, but a much larger amount in designated gifts from individuals and groups. Furthermore, it stimulated an interest in the seminary which resulted in subsequent gifts and bequests. In his last report to the Board as President, in 1930, Dr. Vander Meulen submitted a table showing that, in addition to considerable sums raised for current operations, the endowment of the seminary had been increased during the ten years of his administration from \$761,631 to \$1,362,320.

Among the major gifts of this period were the following:

For four professorships:

The Mary Hamilton Duncan Professorship in Religious Education, by Mr. William G. Duncan and children.....	\$80,000.00
The Herrick Johnson Professorship in Homiletics, by Mrs. Margaret Duncan Johnson.....	50,000.00
The R. S. Reynolds Professorship in Missions and Evangelism, by Mr. R. S. Reynolds.....	57,200.00
The Charles R. Hemphill Professorship in New Testament, by Second Church, Louisville.....	77,641.25

For departments, lectureships, and library:

The T. M. Hawes Department of Public Speaking, by the Highland Church, Louisville.....	20,000.00
The William G. Duncan Lectureship in Religious Education, by Mr. William G. Duncan.....	20,000.00
The James R. Barret Library Fund, by Mr. James R. Barret.....	25,000.00

For fellowships and scholarships..... 93,332.50

For undesignated purposes:

From the Garland H. Mourning estate.....	50,269.89
From the James A. Shuttleworth estate.....	10,000.00
From the Keene estate.....	50,851.40
From the Margaret Richardson estate.....	64,440.49
From the Kentucky Education Campaign.....	17,388.97

Real estate..... 33,916.64

Miscellaneous ..... 3,000.00

Although some of these gifts, made in the forms of real estate, notes, and particular securities, were to suffer serious shrinkage in the economic collapse of the decade following this administration, the major part of these endowment funds remain intact to testify to the generosity of friends of the seminary, to bear witness to the skill and diligence of Dr. Vander Meulen as a financial builder, and to serve as worthy memorials providing income for the continued education of young men in this school of the prophets.

### *The Seventy-Fifth Anniversary*

During Commencement week in 1928, the seventy-fifth anniversary of the Danville Seminary was observed. Representatives from various educational institutions and ecclesiastical bodies were present for the Anniversary Convocation, including Rev. Maitland Alexander, D.D., and Rev. Robert F. Campbell, D.D., the Moderators of the General Assemblies, U.S.A. and U.S. Dr. I. S. McElroy, who had participated so actively in the raising of funds for the seminary in its early years in Louisville, wrote *The Louisville Presbyterian Theo-*

*logical Seminary*, a history of the first seventy-five years, which was published in 1929. Dr. Vander Meulen had requested the Board to relieve him of the presidency, but two more years of his vigorous administration elapsed before his successor, Dr. John Rood Cunningham, accepted the call of the Board to become the third president.

In his final report to the Board of Directors in 1930, Dr. Vander Meulen looked ahead and said, "As I think of the future of the seminary, it seems to me full of promise. The institution has gone through various vicissitudes, but its place in the life of the Church and the Kingdom seems assured."



THE REV. JOHN R. CUNNINGHAM, D.D., LL.D.  
President 1930-1936



## EDUCATIONAL PROGRESS IN A DEPRESSION ERA

### Administration of President Cunningham 1930-1936

Dr. John Rood Cunningham, '17, became the first alumnus of Louisville Seminary to be its president, when, in the summer of 1930, he resigned a happy and successful pastorate of the First Presbyterian Church, Bristol, Tennessee, to assume administrative responsibilities.

Little did he or the Board dream what difficulties were to be faced in the years immediately ahead. A great drouth was burning up crops, and the worst economic depression in American history was settling over the country. The stock market had crashed in the fall of 1929 after rising to dizzy heights. Millions in investments were wiped out within a few days. In the speculative fever of the Coolidge administration in Washington, huge debts had been incurred by industries and individuals. These debts were now like millstones around the necks of people. There was a wave of bank closings. In the gloom and despair, suicides became almost commonplace. Prosperity was said to be "just around the corner," but it proved to be a long way around that corner.

Yet, despite the trials and tribulations which affected the whole social structure of this period, Louisville Seminary made some notable strides forward.

#### *Finances in the Depression*

Inevitably, the most immediately pressing problems were financial. With the largest faculty in the seminary's history, budget commitments were heavy. Although faculty members volunteered to have their salaries reduced to \$3,600 per year, deficits hounded the administration. In order to protect the

principal of endowments, the Board appointed an Investment Committee, as distinct from the Finance Committee, and directed that

it shall be the specific function of the Investment Committee to make a semi-annual review of all investments and careful placing of funds where they will be best secured and at the same time most remunerative.

At the same time, the practice of having made a thorough audit of seminary accounts was instituted. Without reducing the personnel of the faculty, annual expenditures were reduced from \$80,244 in 1931 to \$68,537 in 1935, but even so, the operating deficit in that year was \$4,852.

To the capital funds of the seminary during the six years of Dr. Cunningham's administration were added \$240,000, a gratifying achievement under such economic conditions. About half of this amount, however, was designated for the aid of students themselves, and the remainder was not sufficient to offset the effects on the budget of a continued decline in income on endowment and some losses on several investments which had been made by donors themselves and given to the seminary in that form prior to the economic collapse. A careful observer of institutional finances has written:

Few, if any, of the Boards of our educational institutions have handled their finances with greater skill than the Board of Louisville Seminary. During the great depression, practically none of the capital investments made by the seminary itself were lost.

From the earliest beginnings of seminaries, it has been the philosophy of the church that theological education should be provided at the lowest possible cost to the students. Few ministerial students come from families of affluence. Many of them are in debt when they have finished college and are ready to begin three more years of professional education to meet the requirements of ordination. From the standpoint of both churches and ministers it is generally desirable that ministers be married, and this involves the immediate expense of furnishing a home. These considerations and others have led to the view that the seminary is "the West Point of the Church." For many years, no tuition fees were charged, and for room and board in the years preceding the depression only \$90 per year was charged to the seminary student.

Only with such a background can one appreciate the great reluctance with which the Board began in 1932 to charge stu-

dents a "contingent fee" of \$25 per year! The payment of even so modest an amount, in addition to the cost of board and room rent, was a hardship on many students at the depth of the depression. Repeatedly the president reported to the Board that students could find little remunerative summer work, and sometimes it was months after graduation before a young minister would receive a call to any kind of pastorate.

### *Staff Members*

Because of the compactness of its plant, which was evidently designed for a maximum enrollment of eighty-five to one hundred students, Louisville Seminary has operated with a small staff. The Matron, or House-Mother, has supervised the dormitory life of students and the preparation of their meals. Miss Emily Sudduth, of Flemingsburg, Kentucky, served the longest tenure in this position, coming to the seminary in 1902, and retiring in 1927. Mrs. Margaret O. Parse, whose son was a student in the seminary during part of her tenure, served until 1934. She was succeeded by Mrs. Carl S. Matthews, who continued in office until her marriage to Dr. William A. Ross, a missionary to Mexico, in 1946. Mrs. T. M. Kirkby was House-Mother, 1946-49, since which time Mrs. Margaret C. Kirchhubel has rendered gracious and efficient service in this capacity.

In the library, the Rev. Edward L. Warren, D.D., who died August 13, 1931, had served as Librarian and Intendant, 1902-1927, and Librarian Emeritus, 1927-31. He loved the seminary as if it were his very own child, and when new students would ask, "Where is the library catalog?" he would answer in very truth, "I am the catalog. What is it that you want?" Miss Mattie Witherspoon, who had been secretary to Dr. Vander Meulen during his pastorates in Louisville and Oak Park, was Assistant Librarian, 1922-29. Her major service to the seminary, however, has been that of Bursar. In addition to her conscientious guarding of expenditures and her meticulous keeping of financial records, she carried the primary responsibility for the supervision of buildings and grounds from 1931 until the appointment of Mr. G. Leonard Fels as Business Manager and Director of Public Relations in 1949.

Miss Louise Conn, as Librarian from 1931 to 1945, produced for the library its first systematic catalog, and since the expansion and reorganization of the library, she has continued her loyal service as Assistant Librarian.

### *The Faculty*

At the same time that the Board called Dr. Cunningham to the presidency, Dr. Vander Meulen was transferred to the Chair of Doctrinal Theology, and the Rev. Frank H. Caldwell was called to succeed him as Professor of Homiletics. Mr. Caldwell's undergraduate work had been done at the United State Military Academy, the University of Mississippi, and Centre College, with a summer at the University of Louisville. As a holder of the Humphrey Fellowship, '25, from Louisville Seminary, he had spent one year in postgraduate work in the University of Edinburgh. His ministerial service was that of Stated Supply of the Bradfordsville, Kentucky, group of churches (U.S.A.), Acting Professor of Bible at Centre College, and Pastor of the J. J. White Memorial Church, McComb, Mississippi. He came to the faculty at the age of twenty-eight with the understanding that the Board would grant him a leave to complete his Ph.D. degree at Edinburgh, which was done in 1934. He has continued his teaching in the field of Homiletics since his election as president in 1936.

Following Dr. Blackwood's resignation to go to the Princeton Seminary Faculty, the Chair of English Bible had been supplied by Drs. F. W. A. Bosch and Julian Price Love for two years. When Dr. Love was called to that chair in 1931, he had already made a brilliant record as a seminary professor in the field of New Testament at Lane Seminary, Cincinnati. He had received his A.B., with Phi Beta Kappa membership, from Miami University, his B.D. from Lane, his A.M. and Ph.D. from the University of Cincinnati, and had served a pastorate in Dayton, Ohio. The same student generation which had requested Dr. Vander Meulen's transfer to the Chair of Doctrinal Theology had also been so stimulated by the teaching of Dr. Love that it petitioned the Board to call him to the Chair of English Bible. In 1933, Miami University conferred upon him the D.D. degree. In addition to his able

teaching and his broad ministry of preaching, Dr. Love has filled special lectureships at Union (Richmond) and Cumberland seminaries, has written numerous Sunday School materials, articles, and reviews, and published three books.

In 1932, Dr. Hemphill, who for thirty-nine years had been connected with the seminary, died in the eightieth year of his age. About a year before his death, as a token of their affection and esteem, the alumni had commissioned the famous artist, Frank Salisbury, to paint a handsome portrait of Dr. Hemphill, which has hung over the mantelpiece of the Social Room to symbolize the continuing influence of "Dr. Charlie" in the jointly-controlled institution of which he was the father.

### *The New Curriculum and Higher Standards*

With a strong and full faculty, most of whom had been called during the preceding administration, Dr. Cunningham began at once to pursue steps toward the complete rebuilding of the curriculum and the general lifting of the academic standards of the seminary.

Under the direction of May, Brown, and Shuttlesworth, a comprehensive and thorough study of *The Education of American Ministers* was in process. Through Dean Sherrill's connection with the American Conference of Theological Schools, the Louisville faculty had access to the findings of this study before its publication. With his wise leadership, the faculty began the arduous task of building "the new curriculum," which was approved by the Board and put into effect in 1932.

This curriculum has been popularly described as follows:

The Louisville curriculum is based on two simple facts—that in some respects practically all seminary students are *alike*, while in others they are *different*. For instance, it is educationally significant that practically all seminary students have a common vocation, the Christian ministry; a common faith, the Christian faith; and a nucleus of common pre-seminary preparation—a high school diploma and a college degree. But they also have educationally significant differences. They differ in native intelligence and aptitudes. They have different home and cultural backgrounds. Outside the common nucleus of pre-seminary preparation, they studied different courses in different high schools and colleges. Though all will be Christian ministers, they will not perform the same kind of ministries. Some will be pastors, others evangelists, or teachers, or ministers of music or of Christian education. Some will serve in urban fields, others in rural fields, some at home, and others abroad.



In building the curriculum, the Louisville faculty has kept in mind these two basic facts. To the extent that seminary students have *characteristics in common*, certain basic work in the curriculum is required of all—15 units out of a total of 30 units in a three-year course of study. The other 15 units, which are designed to take account of *differences*, are elective. Not all, indeed, are "free electives" which may be taken at random. Five are electives confined to one "Group" of concentration, and ten are free electives, with the limitation that two each must be elected within the Groups in which the student is not concentrating.

Such a curriculum, we believe, is flexible, balanced, simplified, and stimulating.

The significance of this educational achievement is perhaps best indicated by the high commendations which the Louisville curriculum received in 1942 from two different committees which were appraising all seminaries of the U.S. and U.S.A. Presbyterian Churches. One committee printed the outline of the Louisville curriculum, along with that of an internationally famous non-Presbyterian seminary, and commended them for study by other seminaries. The other committee reported on the Louisville curriculum:

A carefully worked-out curriculum has been adopted. Its purpose is to give flexibility, unity, and variety to the student's course of study, and also to train him in independent study. It is clear that it gives the student a general acquaintance with each of the important divisions of the theological curriculum . . .

One typical student reaction to the new curriculum was: "It makes us work, but we like it." In addition to the greater thoroughness of work called for by the curriculum itself, the faculty held a strong judgment that the time was ripe for more exacting standards of admission and graduation, not only in terms of academic achievement, but also in terms of qualities of personality which were as relevant to effective ministerial leadership as ability to make good grades. In an early report to the Board, President Cunningham said:

The deliberate policy of the seminary, so far as student qualifications are concerned, is to insist upon a better equipped and a better prepared type of young men, and in seminary a more rigid course of study. This policy has called for our denying admission to a considerable number of students during the past year, and the dropping of some men who were enrolled.

We believe it is a far larger service to the Church to prepare, if necessary, fewer men who are thoroughly equipped, than to continue to allow young men of lesser endowments and inadequate scholastic preparation to graduate.

At about the same time, the faculty authorized the appointment of a Committee on Student Personnel. This committee received from every member of the faculty four times a year

an appraisal of each student as to his academic work, personality, and field work. After an analysis of these appraisals, a report was made to the faculty for further discussion and evaluation. Such deficiencies as seemed capable of being corrected through counselling were so handled. If counseling did not produce desirable results, the case was again reviewed carefully by the faculty. If it appeared that the student was not qualified to render an effective service in the ministry, or to meet the requirements of the seminary's educational procedure, he was advised by the faculty, usually by a unanimous vote only, to withdraw from the seminary. In some instances, the result was the student's conclusion that he was not called to the ministry and his turning to some other avenue of Christian service. In other cases, a transfer was made to a seminary where the educational procedure was more congenial to the student's aptitudes and previous preparation.

In former years, the B.D. degree was granted to students who had not received a Bachelor's degree from college. Also seminary students were "graduated" in three ways—with the B.D. degree, with a diploma, or with a certificate, as is still the practice in some institutions. While the seminary has continued to receive as special students a few men without college degrees, none has been admitted to candidacy for the B.D. degree, and certificates and diplomas have not been awarded since 1935.

Thus, during a period of discouraging financial problems, the seminary made notable educational strides forward.

President Cunningham had been urged by several strong congregations to return to the pastoral ministry. In the spring of 1936, he accepted the call of the First Presbyterian Church, Winston-Salem, North Carolina, where he served for five years. Since 1941, he has had an eminently successful career as President of Davidson College, and in 1947, he was elected Moderator of the General Assembly, Presbyterian Church in the U.S.

Meanwhile, the Executive Committee appointed Dean Lewis J. Sherrill to serve as Acting President of the seminary for the remainder of the year until the Board could meet and elect a successor to Dr. Cunningham.



THE REV. FRANK H. CALDWELL, Ph.D., D.D., LL.D.  
President 1936-

## BACKWASH OF DEPRESSION AND ONSLAUGHT OF WAR

1936-1945

In May, 1936, when confronted with the task of securing a successor to Dr. Cunningham as president, the Board elected Dr. Frank H. Caldwell, the youngest member of the faculty. He had been a cadet at West Point under the superintendency of General Douglas MacArthur and then a student at the University of Mississippi, when an address by Dr. Vander Meulen in the University Chapel led him to decide for the ministry and to enter Louisville Seminary immediately. On completion of the B.D. degree in 1925, he was designated by the faculty for the award of the Humphrey Fellowship. Before proceeding with postgraduate work, it was necessary that he complete his A.B. degree, which was done at Centre College while he was serving as Stated Supply of a group of U.S.A. mission churches around Bradfordsville, Kentucky. Following a year at the University of Edinburgh and a summer as Assistant to the President of the seminary while Dr. Vander Meulen was on a tour of Mediterranean lands, he was engaged as Acting Professor of Bible at Centre College for a year. Two years had been spent in a pastorate at McComb, Mississippi, when he was called, at the age of twenty-eight, to the Louisville faculty as Professor of Homiletics. The Board granted him a special leave in 1934 to complete his Ph.D. degree in Edinburgh. In 1937, Centre College conferred upon him the D.D. degree, and ten years later, the LL.D. degree. A D.D. degree was also conferred upon him by Maryville College in 1953.

### *Faculty, Finances, and Students Depleted*

When this administration began, practically every aspect of the life of the seminary was depleted. Dr. Vander Meulen's

successor in Doctrinal Theology had to be secured. The man chosen for this post was a brilliant son of a famous pastor—The Rev. Hugh Thompson Kerr, Jr., A.B., B.D., M.A., Ph.D.—who had just completed his doctorate at Edinburgh University. Dr. Gordon Conning had taught in Old Testament during 1936-37, and Dr. Cotton had agreed to resume his teaching in this field temporarily when his fatal illness struck him down in the fall of 1937. Dr. Chamberlain taught the essential courses in Old Testament for the remainder of that year, following which the chair was filled for two years by Dr. Robert F. Ogden, a returned missionary from Syria. In 1940, this chair was vacant again, as was also the Chair of Doctrinal Theology, when Dr. Kerr accepted a call to the faculty of Princeton Seminary, where he has served with distinction since that time.

The Rev. Glenn Maxwell, '35, a returned missionary from Brazil, served as Instructor in Doctrinal Theology for two years. A brilliant young alumnus, the Rev. William A. Benfield, Jr., who had been a Patterson Scholar at Davidson College and in seminary, a winner of a Patterson Fellowship, and a recipient of the seminary's Th.M. degree, was elected to the faculty in 1940 to teach Hebrew and Old Testament. He completed his Th.D. degree at the Southern Baptist Seminary and taught in this field until 1944, when the Board elected him Vice President and Professor of Practical Theology.

During these years, seminary finances continued to suffer from the effects of world-wide economic depression. From a previous high of \$79,557 in 1930, the total income for 1937 had dropped to \$57,253. For the same years, miscellaneous contributions from individuals for current expenses had dropped from \$12,517 to \$1,946. In 1931, the total income from endowment funds was \$53,876, and by 1940 the income from this source, despite additions to capital funds which had been made in the meantime, had dropped to \$35,360. In such hectic times, the administration of seminary finances was a disheartening task.

As the depression tightened its grip on the nation, the ministry and the church reflected the general mood of despair. A number of ministers were without churches. Changes of pastorates were few. Salaries were being reduced, often below



the "subsistence level." Under such conditions, many pastors felt that they could not conscientiously urge young men to consider the ministry as a career. Recruiting was everybody's responsibility, and in consequence it was nobody's responsibility. The number of Presbyterian candidates for the ministry began to decline during the depression at a rate which was alarming to those who viewed it from the vantage point of theological education, and before the church could be awakened to what was happening, World War II broke upon the nations. Then, in addition to the young men who were taken out of the colleges into the armed forces, hundreds of ministers were called from their pastorates into the Chaplaincy, and the church faced a shortage of ministers which the seminaries could not begin to meet until several years after the close of the war.

### *The Flood of 1937*

Even the very elements seemed to reflect the general ominousness of this era. For, in January of 1937, after weeks of rain and snow, the Ohio River went on a rampage and brought to the whole valley the worst flood in its history. The following extracts from an account written by the President for the information of the Board of Directors will indicate vividly how the seminary was affected during this flood:

On Saturday night, January 23, the House-Mother telephoned that water had backed up through the sewers into the seminary basement, so that it had been necessary to let the fire in the furnace die out . . . On Sunday morning, it was barely possible for Dean Sherrill and me to drive through the water, by a crowded and circuitous route, to the seminary . . . With high trucks furnished by the City, most of the students were evacuated to the Highland section of the city. Some were received into various private homes as "flood refugees." Others took a train at nearby Buechel and went to their homes . . . Dean Sherrill and I stayed at the seminary that night with the janitors, Elisha and William, and the kitchen staff, who had been driven out of their homes . . .

At 8:30 Sunday night, a man appeared in the quadrangle with a flashlight. He asked if we could care for a few people that night who had started to the Highlands, but could get no farther . . . Before the "few people" quit coming in through the First Street entrance, there were seventy-three refugees in the seminary to spend the night—and the next four days . . .

Probably thirty people slept in the Hebrew classroom that night. But as I made my rounds with a flashlight at 2:30 a.m. to see that kerosene heaters and candles were safe and in order, and to check on the several sick people, the most impressive sight was the Chapel, with both Negroes

and white people rolled in blankets, with overcoats on top, trying to sleep on the Chapel benches. Six or eight men, wrapped in blankets, were sleeping on the pulpit platform, arranged like spokes in a wheel, with a kerosene heater as the hub. The light from around the bottom of the heater just revealed bundles of cold, exhausted humanity. The light which filtered through the top of the heater barely illumined the angels painted on the apse, and directed my thoughts anew to the familiar inscription, "Thy Word is Truth." I wondered what particular "Word" was especially appropriate "truth" for circumstances like those, unless it was the 107th Psalm. I felt that the Chapel was being in a particular way reconsecrated that night, and I think I shall never be able to worship there again without a renewed sense of the relation between worship and service . . .

During the several nights, we organized "watches" of three-hour periods in the President's Office, so there would be someone at the telephone constantly, and someone to make the rounds and inspect the candles and heaters furnished by the Red Cross as our only heat and light. Kelley, Waddill, Logan, Venable, Winter, Horn, and Soerheide volunteered to help Dean Sherrill and me with this task. By pairs they would wrap up in blankets in chairs in the office and watch through the cold, long hours of the night . . .

A night watchman on duty at Brook and Broadway for forty-eight hours told me that during the two nights of his watches, several people had drowned in the swift, choppy waters of the current on Broadway between Brook and First Streets. We, ourselves, saw several boats bashed against light poles and sunk in that block. Finally, I called Police Headquarters and requested that the danger of the place be broadcast to boat stations, and we found a long rope to throw out from the quadrangle to boatmen who had received no warning, or who knew no better than to try to navigate such treacherous water. By means of this rope, seminary students saved a number of boats from disaster . . .

On Thursday, Col. George Cheschier brought National Guardsmen and trucks and got the refugees to the Highlands over a pontoon bridge which had been built across Beargrass Creek at Baxter Avenue . . .

When the waters finally receded, a small catfish was found stranded in the basement where the bowling alleys were located! . . .

### *Surveys and Appraisals*

Louisville was on the first list of accredited theological seminaries published by the American Association of Theological Schools in June, 1938. About two years later, both the U.S. and U.S.A. General Assemblies authorized special committees to make thorough studies and appraisals of the theological seminaries connected with those churches. The U.S. committee was headed by a non-Presbyterian, professional surveyor of educational institutions, Dr. George Works, of Chicago. The U.S.A. committee was composed of a group of eminent Presbyterian churchmen and educators, with Dr. Ilion T. Jones

as Chairman. Since Louisville Seminary is related to both churches, it was surveyed independently by both committees. The very process of assembling all the data required by these committees, and of conferring with them at various stages in their work, was in itself of benefit to the faculty and administration.

The form of the U.S.A. committee's report was such that it expressed no appraisals of any particular seminary, although, as previously noted, it did commend without identification the Louisville Seminary organization of its curriculum, along with that of Yale, as one to be studied profitably by seminaries. The following excerpts from this report may be quoted as expressing convictions and objectives which have been incorporated in the policies of Louisville Seminary:

The Committee is impressed with the fact that a high level of education and understanding in the ministry will become more rather than less important in the years ahead. Among the obvious reasons for this are two facts. First, the increasingly high level of education in the general population. Second, the increasingly higher standards in the education of other types of professional leaders . . .

The primary aim of the seminary is the preparation of men for the active pastorate. Its secondary aim is preparing adequate workers for other needs of the church. Specialization in training in these other areas must later be considered . . .

The test of effective theological education for the ministry is an efficient ministry . . . Obviously, in professional training the central criterion of adequacy is not mastery of subject matter, *per se*, but its utilization, together with other factors of experience and personal fitness, in relation to the requirements of the professional service for which training is being given . . .

As an integral part of the total course, field work should be carefully evaluated and taken into account in determining the student's academic standing. Within suitable limits, academic credit should be given for field work done during the seminary year and during the summer, in order to emphasize its essentially educational character and purpose.

The Works Survey specifically appraised each seminary with respect to nine phases of its work. The Board and constituency of Louisville Seminary had good reason to feel gratified by the comparative appraisals presented in this report. In only two phases was it judged to be inferior to one other seminary in this group: (1) its library, and (2) its endowment. Programs were immediately inaugurated to strengthen these weaknesses.

### *Futile Negotiations on Possible Mergers*

While the Special Committee of the U.S.A. Church had made no suggestion of a merger involving Louisville Seminary, the Works Committee of the U.S. Church reported its judgment that the number of ministerial students to be educated for the ministry of that church was not large enough to warrant the continued operation of four seminaries (Union in Richmond; Columbia in Georgia; Austin in Texas; and Louisville) with adequate faculties, libraries, plants, and endowments. Consequently, it recommended that the number be reduced to two seminaries by the consolidation of Columbia, Austin, and Louisville seminaries as one institution to be located at some intermediate point between them, preferably in Nashville.

It seemed evident to the Faculty and Board of Louisville Seminary that the controlling Synods of none of the seminaries connected with the U.S. Church had been willing to take seriously the financial support of theological education. Frequently the judgment had been expressed that "we have too many seminaries anyway." So, since the Works Committee had made its specific recommendation as the considered judgment of a competent group after a thorough study, the Board of Louisville Seminary felt that it should make thorough explorations of every possibility looking toward the basic objective of the committee—to strengthen theological education by a reduction of the number of seminaries.

This it did. Over a period of two years, conferences were held in Atlanta, Louisville, New York, Nashville, Richmond, and Memphis. The following possible mergers were carefully explored: (1) of Louisville with Columbia and Austin, (2) of Louisville with Columbia, (3) of Louisville with Austin, and (4) of Louisville with Union.

After a lengthy report on all these conferences to the Board of Directors at its meeting in 1944, the following recommendations were adopted:

1. That it reaffirm its approval of the recommendation of the Works Survey that Columbia, Austin, and Louisville Seminaries be consolidated at some such intermediate point as Nashville to form a strong seminary to serve the region of the Mississippi Valley and Southwest, and that we express to the Boards of Austin and Columbia Seminaries our hope that they may yet be led to reconsider this means of providing stronger and more

efficient theological education for the church than is being provided by four seminaries in our church, none of which is adequately financed for the task.

(It should be observed that previously the Boards of both Columbia and Austin Seminaries had indicated that they did not consider it feasible for them to merge with another seminary if such merger involved removal to another location.)

2. With reference to consolidation with Union in Richmond . . . we recommend that the Board convey to the Board of Union Seminary its high appreciation of the fraternal spirit in which its Committee has explored with our Committee the possibility of strengthening theological education in our two churches by the consolidation of Louisville and Union Seminaries in Richmond, but that we express our judgment that such a consolidation is not feasible at this time. The obstacles and problems which seem to your Committee to warrant this judgment are:—

(a) The removal of Louisville Seminary from the region which we have designated as the 'Region of the Mississippi Valley and Southwest' would seriously weaken Presbyterian theological education in that region of both the U.S. and U.S.A. churches, and would deprive it of a relatively strong institutional and financial nucleus around which to build a really strong seminary for the future service of that region. This is the primary consideration of the Committee.

(b) The U.S.A. Church is committed to the policy of General Assembly-related seminaries, and our conferences with the Assembly's Special Committee lead us to the opinion that a plan of consolidation not providing for Assembly control similar to that now exercised in relation to Louisville Seminary, would not be acceptable to that Assembly. On the other hand, our negotiations with the Committee of Union Seminary lead us to the opinion that a charter providing for the approval of all professors and Directors by the two General Assemblies would not be acceptable to the Board of Union Seminary and to at least part of its constituency. This really represents a difference of educational policies between the two churches, U.S. and U.S.A., and at present we see no feasible resolution of the conflict.

(c) Our negotiations reveal that, according to the laws of Virginia, the Trustees of a corporation in that Commonwealth may not be *elected* by bodies outside the Commonwealth. We question whether the constituency of Louisville Seminary would be willing to be restricted to the mere *nomination* of Trustees or Directors, of the consolidated seminary, unless other considerations made the consolidation very desirable.

(d) For whatever may be the period of the continued separation of the two churches, U.S. and U.S.A., joint control of a seminary located in Richmond would be more formal and official than real and vital both for faculty members and students. U.S.A. faculty members and their families would be out of touch with the active program of their church. U.S.A. students would have little opportunity to engage in field work in U.S.A. fields and would thus be less well prepared by their seminary training for effective service in that communion.

(e) For the time when the two churches, U.S. and U.S.A., may be re-united, the regional distribution and balance of Presbyterian theologi-



cal education in the church as a whole would be significantly upset by the proposed consolidation of Louisville and Union because of the proximity of Richmond to Princeton.

3. That, pending the possible reconsideration of the consolidation of Louisville Seminary with *both* Austin and Columbia, as recommended by the Works Survey, the Louisville Board communicate to *each* of the Boards of Austin and Columbia its readiness to consider further the possibility of establishing a consolidated institution at some suitable intermediate location, our judgment being that such an institution should be able to have a student body of at least 130 and financial resources to afford an operating budget of at least \$156,000 per year.

4. That the Board authorize the presentation to the controlling Synods and the appropriate agencies of the two General Assemblies a full account of our negotiations and of such of these recommendations as the Board may adopt, or order that at least these portions of the churches may have ample opportunity to know the policies and procedures which have been pursued since the reports of the studies made by the Works Committee (U.S.) and the Special Committee of the General Assembly (U.S.A.).

5. That the Board earnestly request any controlling judicatory of Louisville Seminary which, after careful and thorough consideration of the explorations which have been made and the judgments which have been reached by this Board of Directors, considers these explorations to be incomplete, or these judgments to be invalid, to inform the Board in writing to the end that this task may be completed to the satisfaction of our controlling judicatories.

6. That, pending any further significant change of circumstances which may seem clearly to afford an opportunity for substantially strengthening Presbyterian theological education through some consolidation involving this seminary, the controlling judicatories be requested urgently by the Board to adopt and maintain such financial and educational policies toward Louisville Seminary as will make it possible for this seminary to continue to develop a strong, vigorous, forward-looking program of theological education.

7. That your Committee be now discharged.

Thus did the forthright effort of the Louisville Board to achieve strengthened Presbyterian theological education through merger prove to be futile. In 1942, when student enrollments were depleted and when the churches through their benevolence budgets were giving practically nothing for the support of theological education, the reduction in the number of seminaries through merger appeared to be a wise move. Ten years later, when every seminary had record-breaking enrollments and the needs of churches for pastors still could not be met, the judgment of the Works Survey as to the reduction in the number of seminaries seemed to be an unwarranted judgment.

At any rate, talk of merger ceased, and the faculty and Board of Louisville Seminary set about with renewed determination to strengthen the institution in every possible way in light of the studies made by the two survey committees and of the insights gained through critical self-appraisal during these years.

### *Pioneer Work in Rural Church and Field Work Supervision*

Even before the surveys had been completed, Louisville Seminary inaugurated a pioneer experiment in the field of the Rural Church and of the supervision of students in their field work.

In 1941, the seminary, in cooperation with the Board of National Missions, the Synod of Indiana, New Albany Presbytery, and a dozen rural churches in southern Indiana, planned the organization of these churches into the Todd-Dickey Rural Training Parish. To the leadership of this Parish was called the Rev. C. Morton Hanna. He was a native Kentuckian who had grown up on a farm. He had received his A.B. from Centre College, his B.D. and Th.M. degrees from Louisville Seminary, and had given his life with conspicuous effectiveness to rural ministries in Kentucky, Virginia, and West Virginia. A man of imagination, enthusiasm, and boundless energy, he did not hesitate to undertake this difficult and many-sided task. He was to be Moderator of the Sessions and Director of the work of the Parish, with seminary students as his assistants in the various churches. At the same time, he was to offer, in rotation, four courses in Rural Church in the seminary curriculum. Shortly after his work was started, he was asked also to assume responsibility for the placement and supervision of all the students in their Field Work. As this phase of the work grew with increased enrollment in the seminary and the faculty became more convinced that student Field Work should be regarded, not as something to be tolerated or permitted in order that students might earn their expenses in seminary, but as the laboratory phase of their theological education, the curriculum was revised and Dr. Hanna was called to the faculty as Professor of Pastoral Leadership and Supervisor of Student Field Work for his full time. The

work of the Todd-Dickey Parish continued in essentially the original pattern under later moderatorships of Dr. J. V. Roth and the Rev. Ralph Parvin, and two other such Larger Parishes were organized in southern Indiana, of which Dr. O. F. Hall, the Rev. Thomas E. Arney, and the Rev. James L. Hogue have been the moderators.

In an article on this program, former Dean Lewis J. Sherrill wrote:

The seminary believes this Rural Church Project is a distinctive contribution toward the solution of a number of problems which are often debated but have rarely been as thoroughly 'tackled.' It provides supervision of field work with a degree of care which, we think, is not often undertaken; thus offering one of those 'clinics' in theological education so frequently urged and so seldom found. It links Board, Synod, Presbytery, a dozen or so churches, and a theological seminary in a common undertaking which each supports financially, each has a share in directing, during which some of the most effective teaching that is possible can be done. It shows by action that Presbyterians are not only interested in the rural churches, but are doing something about it. It assures the students concerned, of a modest, but reasonably sure income to help carry them through . . . seminary, and it does this largely through better planning in the expenditure of available funds. It promises to be of mutual advantage to the various parties concerned—Board, Synod, Presbytery, churches, seminary, and students.

Most of the churches served in this manner have grown phenomenally in their strength. The effectiveness of the plan has attracted nation-wide attention, and other seminaries have been stimulated to organize similar programs. The series of Practicums in Pastoral Leadership which have become an integral part of the seminary curriculum, together with the recognition of Field Work Units under supervision as essentials to graduation, have gone far toward solving happily one of the most difficult problems of theological education — the problem of balancing the "theoretical" and the "practical," of vitally relating knowledge and skill. Dr. Hanna has been in great demand for lectures, conferences, and surveys in this phase of theological education, and his achievements have been recognized by the awards of D.D. degrees by two institutions—Centre and Hanover Colleges.

### *Wartime Activities*

The outbreak of World War II inevitably brought changes in the life of the seminary. When the Selective Service Act provided exemption from the Draft for ministers and *bona fide*

ministerial candidates, many feared that large numbers of students of age to be inducted into the armed forces might suddenly become "ministerial students" to escape such service. During this period, it was the judgment of the faculty that, while motives can be so mixed that they cannot be judged accurately either by the person himself or by his friends, apparently very few students could be found in the seminary who might be using their status as ministerial students to avoid military service. Rather, the primary problem was to keep students from renouncing their classification as ministerial students in order to be inducted into military service. The number of those who took the latter course was certainly greater than the number of those who may have been in the seminary primarily to avoid military service. This judgment from within the seminary was borne out after the close of the war by the results of a comprehensive study made by the Selective Service Organization of the Federal Government and circulated in published form to all the seminaries.

Changes at the seminary during the war years were so many that prewar students might not have recognized the place. An accelerated program was inaugurated, and summer school was held for the first time in history. Night courses were offered for laymen. Pastors' Conferences were held during summers. The number of students was small enough that, in response to the urgent requests of university students in the nearby Medical and Dental Schools, dormitory and dining room facilities were made available to them, and for a time, there were more such students than ministerial students in the seminary. The United Service Organization very much needed downtown space on week ends to provide housing for the many service men who were in the city from Fort Knox and other military camps in the area. Accordingly, a lease was given the U. S. O., and by using the basement and classrooms as improvised "barracks," together with the dormitory space not occupied by students, as many as 480 service men were provided housing at the seminary on week ends during the war.

As one result of the necessity of reducing expenditures so drastically during the depression years, the interior of the buildings had deteriorated. With funds given by individuals

and women's organizations of the church, and with part of the rent received from the U. S. O., a general program of interior renovation was carried out, and some new furnishings were acquired to make the living quarters much more attractive and comfortable.

### *Another Pioneer Project*

A loyal and generous friend, Mr. W. D. Gilman, of Chattanooga, had expressed to President Caldwell his conviction that the ministry could profit by a knowledge of some of the principles and practices of applied psychology being employed by business enterprises in their public relations, salesmanship, and advertising. Also, he was convinced that the seminary itself could use such techniques in "selling" to the church-at-large the basic importance of its work.

Accordingly, Mr. Gilman provided the funds, the Board elected Dr. Benfield as Vice President and Professor of Practical Theology, and commissioned him to carry out the necessary research and to inaugurate courses and programs in the seminary to accomplish these ends. A number of the outstanding psychologists, public relations firms, advertising agencies, heads of public opinion polls, and salesmen in the country were interviewed and were found to be glad to give their assistance in such an unusual project. It was featured in articles printed in *Printers Ink*, *American Business*, and the *New York World-Telegram*. The publications of the seminary were greatly improved, the catalog being completely revised, under Dr. Benfield's guidance. Courses were offered to instruct students in modern methods of interesting people in the church and of enlisting them in its activities. As never before, the seminary and its work began to be understood and appreciated by its constituency.

### *Strengthening the Library*

The appraisals of the two seminary surveys reported in 1942 had but confirmed and sharpened the judgment of the faculty that the library needed to be greatly strengthened. Shortly afterward, steps were taken to this end. Plans were drawn and funds were raised to install steel stacks, new lighting, furnishings, and other needed equipment at a cost of some



\$20,000. Mr. Ernest M. White was called as Librarian. With his B.S. degree from Vanderbilt, his degree in library science from Peabody, and several years of experience as Assistant Librarian at Union Seminary, Mr. White was equipped to lead the seminary in a determined effort to make its library measure up to the demands of first class theological education. Not only was the physical equipment improved. It was also decided to embark upon the enormous task of completely re-classifying and recataloguing the entire holdings of the library in accordance with the Petee system which was recognized as the best system yet developed for theological libraries. The staff was expanded to three full-time members, in addition to student assistants. Gaps in the library holdings in various fields began to be filled in. An extension service was begun to make library books available by mail to alumni and others in the church who wished to borrow them. An indication of the progress made in this important aspect of the seminary work may be gleaned from the facts that expenditures for books increased from \$726 in 1944 to \$2,400 in 1946, and during those two years the total budget of the library increased from \$1,600 to \$9,600.

As the war drew to a close, the world cherished the hope of achieving an enduring peace through the United Nations Organization. The Church anticipated a problem and an opportunity in helping veterans to get rehabilitated in civilian life as they were demobilized. Louisville Seminary, along with other theological schools, laid plans for special refresher courses for chaplains as they made the transition from military service to civilian pastorates.

## POSTWAR DEVELOPMENT

1946-1953

Several of the confident expectations of the last months of World War II failed to materialize in the years immediately following the surrenders of V-E Day and of V-J Day. Civilians had anticipated that veterans would face great problems in getting rehabilitated after their demobilization from the armed forces, but many of them took advantage of the educational opportunities afforded by the "GI Bill of Rights" and enrolled in colleges or trade schools, and jobs were plentiful for those who desired to go into business and industry, so that this problem did not develop in the degree which had been anticipated. The "refresher courses" which had been prepared by seminaries for the returning chaplains went begging; most of them preferred to go immediately from uniform back into active pastorates, and the demand for ministers was so great that they encountered little difficulty in making the transition rapidly. It was assumed that shortly after the close of the war there would be an economic depression, for depressions had always followed on the heels of wars; but, instead of a depression, inflation in prices and wages continued through a series of "boom" years. With the formation of the United Nations Organization, it was hoped that a means of achieving stable peace had been established, and, with the development of the atom bomb, it appeared that henceforth war would be so obviously suicidal that the maintenance of peace would be a universally recognized necessity. Yet the tensions between the East and the West immediately produced the conditions which have become known as "the Cold War," and in 1950 it broke into a "Hot War" in Korea, so that there has been anything but a stable peace in the years since 1946.

But during these years, the seminary continued to make progress in every aspect of its work.

### *Directors and Administration*

Throughout its history, the seminary has been guided in its policies and its selection of personnel for the faculty by a Board of Directors composed of loyal and able churchmen who have given generously of their time and service to the affairs of the institution. Their names, printed in a hundred catalogs, make a roster of devoted ministers and laymen who have worked together diligently to build and maintain an institution to prepare for the church capable ministers.

In the fifty-two years since the consolidation of the Danville and Louisville Seminaries, there have been but three Treasurers—Judge John Stites, who was President of the Louisville Trust Company, from 1901 to 1937; Mr. Alex M. Forrester, Vice President of the Tobacco By-Products Corporation, from 1937 to 1941; and Mr. L. Owsley Haskins, former President of the Morton Packing Company, since 1941. Shortly after Mr. Haskins took office, the procedure in the handling both of capital funds and of current funds was reorganized. The Kentucky Trust Company was elected Assistant Treasurer, with Messrs. Henry Offutt and J. Van Dyke Norman, Jr., as Investment Counsellors. A definite investment policy was adopted by the Board. More comprehensive audits were made. A system of monthly and quarterly statements kept the officers of the Board and of the Seminary clearly informed regarding the status of endowment funds and the income being received. From March 1, 1943, to March 1, 1953, the book value of all endowment funds held by the seminary increased from \$1,023,679 to \$1,583,191, and on March 1, 1953, the market value of seminary securities exceeded their book value, or cost, by \$222,790.

In 1941, the seminary adopted the system of accounting recommended for educational institutions by The National Committee on Standard Reports for Institutions of Higher Education. Careful budgets of income and expenditures were prepared by the President and adopted by the Board. Effective budget controls were developed, and for the first time in its history, Louisville Seminary has gone through a period of sixteen years without incurring a deficit in its current operations.

The composition of the Board of Directors has been such as to provide a happy balance between laymen and ministers, and between continuity of service and periodic induction of new leadership. In his report to the Board in 1951, President Caldwell called attention to the fact that in the past fifteen years, a total of seventy-two different persons had served as directors. Yet, in the Centennial Year, fourteen directors out of thirty-six had served for twelve years or longer, as follows:

Dr. Benjamin J. Bush	Asheville, N. C.	36 years
Dr. Charles E. Diehl	Memphis, Tenn.	31 years
Dr. Robert S. Sanders	Lexington, Ky.	31 years
Dr. Peter H. Pleune	Louisville, Ky.	23 years
Mr. Stuart C. Campbell	Louisville, Ky.	22 years
Mr. W. S. Beasley	Columbia, Tenn.	22 years
Dr. William Crowe	Talladega, Ala.	20 years
Mr. Harold F. Brigham	Indianapolis, Ind.	19 years
Mr. Albert Bachmann	Louisville, Ky.	18 years
Dr. F. W. S. Bosch	Springfield, Mo.	18 years
Dr. Frank H. Caldwell	Louisville, Ky.	13 years
Mr. Charles B. Castner	Louisville, Ky.	13 years
Dr. George Lang	Tuscaloosa, Ala.	13 years
Mr. L. O. Haskins	Louisville, Ky.	12 years

When the two seminaries were consolidated as one institution in 1901, under joint control of the U.S. and U.S.A. Presbyterian Churches, it was seriously questioned whether such joint control of a theological seminary could possibly work. Fifty years later, the senior member of the Board, Dr. Benjamin J. Bush, testified that in all his years as a director, while there had been many differences of judgment registered in votes of the Board, he had never known the vote on a single issue to reflect denominational differences.

### *Faculty Changes*

In 1944, when Dr. W. A. Benfield was transferred from the Chair of Old Testament to the Vice Presidency, the Board called the Rev. Arnold Black Rhodes from his college pastorate at Hanover, Indiana, to teach in that field. He was a North Carolinian who had already shown great promise as a student, teacher, and preacher. He had graduated from Davidson College, *Summa Cum Laude*, with election to Phi Beta Kappa; had been Instructor in Latin and History at Chamberlain-Hunt Academy for three years; was a Patterson Scholar, Student Instructor in New Testament Greek, and Winner of a Patter-

son Fellowship while in Louisville Seminary; received his B.D. and Th.M. degrees from this seminary; and had served pastorates at Lawrenceburg, Kentucky, and Hanover, when he was called to the faculty. After joining the faculty, he completed his Th.D. degree in Old Testament at the Southern Baptist Seminary, and his Ph.D. degree in Old Testament at the University of Chicago. Dr. Rhodes is perhaps the only Professor of Old Testament in America who holds two academic doctorates in that field. He is not only a thorough scholar of sound judgment, but is also an inspiring teacher, preacher, and lecturer, whose coming to the Louisville faculty has brought welcome strength.

When Centre College was searching for a President in 1946, its Board turned to the seminary faculty and called Dr. Walter A. Groves, who had served four years as Professor of Doctrinal Theology. Before coming to the seminary, Dr. Groves had been Professor of Bible at Centre College, and prior to that, he had served with such conspicuous success as Dean of Alborz College, Teheran, Iran, that the government of Iran presented to him The Academy of Science Award, First Degree, in 1944.

As successor to Dr. Groves in the field of Doctrinal Theology, the Board called from the faculty of Davidson College one of its ablest members, Dr. Kenneth J. Foreman, Professor of Bible and Philosophy. He had received his A.B. from Davidson, with election to Phi Beta Kappa and to Omicron Delta Kappa; had taken one year of theological education at Union Seminary, Virginia; completed his S.T.B., and S.T.M. degrees at Princeton Seminary; his A.M. at Princeton University; his Ph.D. degree at Yale; and had received an honorary D.D. degree from Washington and Lee University. He is author, or co-author, of five books, and for some years he has contributed articles to *The Presbyterian Outlook*, *The Union Seminary Review*, *Interpretation*, *Theology Today*, and *The Christian Century*, and has written weekly Sunday School Lessons, syndicated by the International Council of Religious Education. In calling Dr. Foreman to the faculty at that particular time, the Board was expressing the conviction that doctrinal theology, as taught in this seminary, should be rooted in



the biblical revelation, should face forthrightly the discoveries of science, and should be preachable as the expression of warm, evangelical convictions. In addition to these qualities, Dr. Foreman has brought to the seminary faculty a sparkling sense of humor, encyclopedic scholarship, genuine humility of spirit, and rare gifts as a preacher of memorable sermons.

When Dr. Charles H. Pratt retired after twenty-five years as Professor of Missions and Evangelism, the Board looked abroad to the heart of Africa for a brilliant and attractive young alumnus-missionary, the Rev. Norman A. Horner, to succeed him in that field. After a year at the University of Colorado, he had completed his A.B. degree at the College of Emporia, his B.D. at Louisville Seminary in 1938, and had done postgraduate work at the University of Louisville and in Paris, at the Alliance Francaise. Following an interim pastorate of the Hunter Memorial Presbyterian Church, Lexington, Kentucky, he had served for ten years as missionary pastor and teacher in the French Cameroun, when the Board called him to the seminary faculty in 1949, granting him a leave for a year to complete his M.A. in missions at the Kennedy School of Missions, Hartford, and promising him additional leaves at later dates to complete his doctorate. In the short time that he has been in the faculty, Professor Horner has won an enthusiastic response from students, faculty members, and the general constituency of the seminary for his clear grasp of the world mission of the church, his sympathetic understanding of the tasks both of the missionary abroad and of the pastor at home, and his ability to teach, preach, and give counsel with sound judgment and winsomeness. Professor Horner was appointed Acting Dean in June, 1953.

The faculty sustained a great loss in 1950 when Dr. Lewis J. Sherrill, who had been Dean and Professor of Religious Education for twenty-five years, resigned to go to the faculty of Union Seminary in New York. In the providence of God, the man needed as his successor in the field of Christian Education was right at hand in Louisville. For it was the judgment of the Board that, since work among students on college and university campuses had developed as a major task of the

ministry in Christian education during the past twenty-five years, it was desirable, if possible, to secure a professor whose education and experience would enable him to make a special contribution in this phase of his teaching. Dr. Harry G. Goodykoontz, Director of Student Work in the Presbyterian Church, U.S., proved to be that man. With an A.B. degree from Davidson College, he had completed his B.D. degree and won the Moses D. Hoge Fellowship at Union Seminary in Richmond. While serving as Associate Director of Young People's Work in the Presbyterian Church, U.S., he completed his Th.M. degree at Union, and subsequently his Th.D. at the same seminary, with further graduate study at Union in New York. After two college pastorates—Fayetteville, Arkansas and Denton, Texas—he had served as Director of Student Work for five years and was author of *Christian Ways for College Days* when he was called to the seminary faculty.

Dr. W. A. Benfield, while carrying on his conspicuously successful pastorate of the Highland Presbyterian Church, returned to a part-time teaching relationship in the seminary in 1952 as Instructor in Homiletics. Thus a faculty which had begun the century with three members came to the end of that century with nine full-time members and one part-time member. In a Centennial number of *The Register* appeared an article on the seminary's philosophy, policies, and procedures in building a faculty, in which Dr. Rule, as its senior member, made the observation:

The Seminary, throughout its century of existence, has taken very seriously the creation and preservation of an excellent faculty. A perusal of the roll . . . will reveal that they have all been highly competent men. It is probable that every one of them would be ranked by at least some of his grateful students among the great; and such men as Robert J. Breckinridge, Edward P. Humphrey, Stuart Robinson, William Hoge Marquess, Charles R. Hemphill, Francis R. Beattie, Thomas D. Witherspoon, Henry E. Dosker, and John M. Vander Meulen were so ranked at the time, and still are so ranked, by a much wider group of judges. These men justify a thankful pride.

### *Improvement in Finances and Physical Plant*

An effort was made in the fall of 1940 to add substantially to the endowment funds of the seminary. A campaign in the two

Synods of Kentucky had as its goal \$200,000, with the expectation that \$300,000 more would be raised in the other controlling synods. The Kentucky campaign was a great disappointment, yielding only \$41,000 in cash and pledges.

Beginning in January, 1941, however, the seminary embarked upon a long-term program involving four phases—increasing the benevolence support of the seminary through church budgets, securing annual individual gifts on a “living endowment” basis through membership in what the seminary designated as “The League of Support,” seeking bequests, and making gift-annuity contracts, to increase endowment funds. Results were gradual, but gratifying. As the war progressed, costs of every kind increased rapidly, but as rapidly as income made them possible salaries were increased and improvements were made.

A new heating plant was installed, kitchen equipment was purchased, the six buildings of the quadrangle were re-wired and tuck-pointed, the slate roof was replaced, one new faculty home was built, Todd Hall was converted from dormitory rooms for single students into fifteen efficiency apartments for married students, and the dormitory space of Grant-Robinson Hall was adapted as two-room apartments, with cooking-dining-laundry facilities in the basement—these improvements involving an aggregate expenditure of approximately \$110,000. Along with these capital expenditures, faculty salaries were increased 55%, staff salaries 90% to 100%, pension plans were inaugurated, and the budget of the Library was further increased to \$14,000 in 1953. The total income of the seminary for current operations increased from \$67,603 in 1941 to \$194,220 in 1952.

### *Record Enrollments*

Ministerial students, whose education had been interrupted by military service, completed their college degrees and came on to seminary in increasing numbers. As the acute shortage of ministers came to be felt in the church-at-large during the war youth leaders made renewed efforts to present to young men the call to the ministry. A general mood of moral and spiritual concern for the plight of mankind in a world made tense by

"the cold war," produced ministerial candidates from among mature men already established in other vocations. As a result of these trends, seminaries generally began to have unprecedented enrollments of students. The development in Louisville Seminary during the postwar years is indicated in the following table:

	'47-'48	'48-'49	'49-'50	'50-'51	'51-'52	'52-'53
Total number of students.....	62	90	106	143	148	157
No. institutions represented.....	46	68	63	86	95	90
No. states represented.....	18	22	21	24	27	29

Thus it was that the Centennial Class became the largest class—58, in number—to be graduated from the seminary in its one hundred years.

### *Emphasis on Evangelism*

Louisville Seminary has always laid emphasis on preparing men to preach the gospel and to win men to Christ. During the week before Easter, in 1946, an experiment in evangelism was inaugurated in the seminary. Careful plans were laid by Drs. Pratt and Hanna for practically every member of the faculty and student body to be engaged during the week in some definite evangelistic effort. Classes were dismissed, and special series of services were held in churches regularly served by students, as well as in many others. At a convocation in chapel during the week after Easter, faculty members and students shared their experiences with one another, and, among other things, it was revealed that 215 people had confessed their faith in Christ, many others had been received into churches by letter or on reaffirmation, and the churches involved had been reactivated. In its essence, this experiment has evolved into an annual procedure in the seminary.

### *A Tree and a Book of Remembrance*

As part of the ninety-third commencement exercises in 1946, a living symbolic memorial was dedicated to the World War II Gold-Star Presbyterians in the area officially connected with the seminary. During the past year, the seminary had collected from pastors the names of these men and women, and had secured a small envelope of soil from the home, or home-church, of each one.

The walks in the quadrangle form a cross. In the east arm of the cross is a small circle in which was planted a pink dogwood tree as the symbolic Memorial to the dead of the war. Immediately before the Alumni Luncheon, members of the faculty, alumni, students, and friends gathered around this tree for the dedication ceremonies. The invocation was offered by Dean Sherrill. President Caldwell gave an interpretation of the symbolism of the tree and of its dedication. Dr. Benfield read the names of the Gold-Star Presbyterians and of the churches of which they were members. During the reading of these names, members of the graduating class scattered beneath the tree the bits of soil which had been sent from the churchyards and homes of the men and women who had made the supreme sacrifice. The dedicatory prayer was offered by former Army Chaplain Herman Gross, and the benediction was pronounced by Dr. W. T. McElroy, alumnus and editor of *The Christian Observer*.

The names of these Gold-Star Presbyterians were inscribed in a Memorial Volume placed in the Library. The symbolism of the tree is simple, yet rich and suggestive. It grows in the arm of a cross, the symbol of sacrifice. It blossoms around Easter time each year, suggesting the resurrection of nature from the deadness of winter. As this tree blooms each spring, it is to the seminary family, not only a Living Memorial, but also a symbol of their Christian faith in the resurrection of the dead and in the eternal life of those who "die in the Lord."

### *Retrospect*

For centuries the Presbyterian Church has enjoyed the heritage of an educated ministry. Louisville Seminary is an heir of this great tradition, and is continuing the great succession. It is a great privilege to live one hundred years, if those years have been nobly spent. Louisville Seminary comes to her Centennial Year rejoicing that in every year of the one hundred she has sent from her walls able ministers of the Word to preach the everlasting gospel. There have been several factors making possible this service.

Without an able faculty, there can be no genuine education. Louisville Seminary has been fortunate in her teachers.



When Danville Seminary began in 1853, two of the ablest ministers in American Presbyterianism — Robert Jefferson Breckinridge and Edward Porter Humphrey — were members of her faculty. The Board of Directors has always insisted that the professors be "apt to teach." From the days of Breckinridge and Humphrey to the latest additions to the faculty—Horner and Goodykoontz—instruction in the seminary has been of the highest order.

The professor's effort will be in vain if there are not eager minds to respond to the teaching. Between the student body of twenty-three which entered in 1853 and that of one hundred fifty-seven in 1953, distinguished missionaries, college and seminary presidents and professors, Moderators of General Assemblies, Executive Secretaries, editors of religious newspapers, and efficient and beloved pastors have gone forth from this seminary in the service of the church to proclaim the gospel of redeeming love.

Louisville Seminary has always been cosmopolitan, and especially during the period of her joint control, the institution has been marked by an ecumenical spirit. Although it is distinctly a Presbyterian seminary, its student body has always included members of other evangelical denominations. An especially significant number of Methodists—among them being one Bishop—are esteemed alumni.

The writer has been a member of the Board for over thirty years, and he can bear witness that the Directors have taken their work seriously. Especially does he desire to pay tribute to the laymen on the Board, who leave their professional and business duties to give diligent attention to the needs of the seminary. The ministerial members have been no less faithful, but this service, in the case of ministers, is very much akin to their other duties.

From the year 1851, when Samuel Laird, of the Mt. Horeb Church, gave \$10,000 to the Theological Fund of the Synod of Kentucky, and later \$10,000 more when Danville Seminary was organized, the seminary has had many generous friends who have given of their resources to speed the work of this institution. Devoted friends, of both large means and small,

have presented their gifts to the seminary to make possible the endowment and buildings which enable this institution to continue her ministry to Christ's Church.

### *Prospect*

The past is safe, but what of the future? The future is as bright as the promise of God. This seminary has always been evangelical in her teaching, and so long as the teaching is that derived from the mind of Christ, no weapon that is formed against her shall prosper.

A college president, in making his inaugural address, once said:

We avow that it is our aim to bring over and keep in the Institution the influence of the principles of the gospel of the Son of God . . . For the realization of our hopes and plans our dependence is first of all upon the Almighty. Our ancestors looked to Him, and the Institution was planted. Our fathers trusted in Him, and it was enlarged and prospered. His blessing and favor we are sure will be upon us, their descendents and children, in our efforts still further to increase its usefulness and power.

In a vision on Patmos, John "saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." So let Louisville Seminary be used of God, as it crosses the threshold of a new century, to continue with increasing effectiveness to "prepare men to preach an Ancient Gospel to a Modern World."



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